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CATHOLIC CHRONICLE.

VOL. V.

MONTREAL, FRIDAY, SEPTEMBER 15, 1854.

NO. 5.

THE PROVINCIAL SYNOD OF CONNAUGHT.

The second public Session was held on the 25th ult. The sermon was preached by His Lordship the Bishop of Killala. We make the following extracts:—

Faith alone is capable of correcting the mobility, the inconsistency, the fickleness of the mind. We know by fatal experience into what a labyrinth of errors the want of faith has drawn and implicated, not only Pagan philosophy, but also our dissenting brethren, and, indeed, all those who, from the days of the Apostles down to the present, following their proud, deceptive human reason as their guide, have refused to subject their necks to the sweet yoke of faith.—Were I to recite a catalogue of the mere names of all the heresies and sects which have hitherto infested the Church of Christ, I should weary you indeed. All of them, differing as much from each other as they do from the one true Catholic Church, are united in one point only, and that is, in opposition to the Catholic Church, just as all errors are opposed to truth; and the Catholic Church is opposed to all heresies and sects, just as truth is opposed to all errors. This wonderful discrepancy of jarring sects and of conflicting doctrines is the necessary result of the sort of rule of faith which these sectaries adopt as their guide in matters of religion. Their rule of faith is the Scripture interpreted by private judgment. Now, let us see to what consequences such a principle must lead. First, in order that this principle would be a safe and true guide to follow in matters of faith, it should be necessary that the reason of each individual, *i. e.*, his private judgment, should be clear enough to comprehend the meaning of every text of Scripture from Genesis to Revelation. But is it so? In the first place, what will become of that unfortunate large class of ignorant persons in England, Ireland, and Scotland, and throughout the world, who can neither read nor write? How can the Bible, interpreted by private judgment, be a rule of faith to them, whereas they cannot read a single word of it? And how many of those, even who can read a little, scarcely understand the meaning of one-sixth of the words which they read? The Bible therefore interpreted by private judgment could never have been intended by our merciful Redeemer to be a rule of faith for all. Secondly.—In order, *&c.*, it should be necessary that the Scriptures should be clear, so as that all who can read them can understand them by their private judgment. But are they so clear? The Scripture itself tells us not.—St. Peter in his second Epistle, cap. 8, ver. 16, speaking of the Epistles of St. Paul, says of them that “in them are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction.” The inspired Apostle, St. Peter, the Prince of the Apostles, the head of the Church, the Vicar of Christ, the rock on which Christ built His Church, assures us that the Scriptures are not clear, but hard to be understood, and that the unlearned and unstable wrest their meaning to their own destruction; and why? The same Apostle tells us why, and the reason is because they interpret the Scriptures by private reason in private judgment, a mode of interpretation expressly condemned and prohibited by him, as we read in the same epistle, i. 20, where he says—“Understanding this first, that no prophecy of Scripture is made by private interpretation.” Besides, any person conversant with Scripture will see at a glance that no writings are more obscure in many parts than the Scriptures, especially the prophetic portions of them, the Apocalypse, and other portions of them; so that it is not only the unlearned, but they who in their own eyes suppose themselves to be very learned, unless they are guided in their interpretation of them by the infallible authority of the Church, are soon beguiled by the glimmer of their delusive reason into mazes of error and contradiction. Witness the late and present edifying disputes in the Anglican Establishment, the Gorham case regarding baptism, some with Gorham maintaining that it (baptism) is not necessary for salvation—others, even some called Bishops, maintaining its necessity, and the Queen in Council, the she head of the Anglican Establishment, leaving the controversy undecided, but promoting Gorham in the meantime to a rich benefice. Witness again the dispute in parliament, some years ago, about the indissolubility of marriage—the then so called Archbishop of Tuam, with others, maintaining its indissolubility, and the parliamentary Archbishop of Canterbury, with others, maintaining the opposite opinion of its dissolubility, and both, notwithstanding this open and public contradiction of opinion and of doctrine, not only tolerated as Bishops, and teachers, and Doctors of the Protestant Church, but highly rewarded with thousands and tens of thousands of pounds yearly for their scandalous teachings of error

and of heretical doctrines; for, if the Archbishop of Tuam was right, as he chanced to be, upon this point of doctrine, it is evident that the Archbishop of Canterbury, who held the opposite opinion, must have been wrong, and must have taught heretical doctrine; and yet all these learned disputants on these all-important and vital points of doctrine quoted Scripture, and the very self-same texts of Scripture, for their respective and conflicting opinions. How, then, can they say that the Scriptures are so clear that every one can understand them by the aid of his reason, or by private judgment, when we see these dignitaries of a parliamentary Church, learned in their own eyes, deducing such opposite and conflicting doctrines from the same texts of Scripture?—Must not we say of them, in the language of St. Paul, “That, professing themselves to be wise, they become fools.” And this must continue to be so as long as they refuse to submit their necks to the sweet yoke of faith—as long as they refuse to be guided by the infallible authority of the Church, the pillar and the ground of truth (1st Timothy, iii. 5), against which the gates of Hell shall never prevail—which always had, and will have to the end of the world, the Holy Ghost assisting her in her teachings, as we are assured by the promises of Our Redeemer Jesus Christ—so long will they be tossed about by every wind of doctrine, because they have no principle of unity of faith—nay, I may say they have no Divine faith at all in the canonicity and inspiration of the Scriptures; because, to make an act of Divine faith, without which “it is impossible to please God,” it is necessary to give the full, unhesitating assent of the mind to the object of the act of faith—*i. e.*, to the truth to be believed. But no Protestant can give unhesitating assent to the canonicity and inspiration of the Scriptures, because he admits no infallible authority—he is not infallible himself, nor is his Church, as he freely admits; if, then, the canonicity of the Scriptures be proposed to his belief, according to his principle, he cannot be sure whether the translation of them into the vernacular language, which is put into his hands by the Ministers of his Church, is correct and conformable to the original text and accurately conveys its meanings, because he believes his Church to be fallible. He must, therefore, to satisfy himself of the accuracy of the translation, begin his inquiry by comparing the translation with the original, and to do this he must have a thorough knowledge of Greek, of Hebrew, of Syriac, of Syro-Chaldaic, and of Latin. How few, if any, Protestants have a perfect knowledge of these languages? To acquire it would occupy the greater portion of one's life, and to institute a comparison between all the books of the English translation of the Bible, and the same books written in the original languages, would occupy the remaining portion of his life, however long it may be, and during all this time his mind is in doubt about the accuracy of the translation; but let me suppose that at the end of his life he is satisfied as to its accuracy, he is only at the commencement of a new inquiry, not less difficult as to the canonicity of the Scriptures, and whatever the result of this inquiry may be, he can have no certainty as to its correctness, because he is fallible himself, as also his Church, as he admits, and therefore both may be in error; and therefore he can never be sure that he has the canonical Scriptures. Now this want of certainty is incompatible with an act of Divine faith, which requires an unhesitating full assent of the mind to the object of the act of faith, or to the doctrine proposed to be believed, consequently he can make no act of faith in the canonicity of the Scriptures placed in his hands; and if this be true of the learned Protestant, who is master of Latin, Greek, Hebrew, Syriac, Syro-Chaldaic, by a much stronger reason it is true of the illiterate, and of those who are merely able to spell or read imperfectly. Now, if he cannot make an act of faith in the canonicity of the Scriptures, because he must, according to his principles, be always in doubt about their canonicity, much less can he make an act of faith in any one doctrine which he wants to prove by any texts of Scripture, for, in the first place, he must be in doubt whether the texts of Scripture by which he desires to prove any doctrine is the Word of God at all; and, in the next place, he must be in doubt whether the texts of Scripture in question prove to a certainty the doctrine he maintains by them; for, as he and his Church are both fallible, he can never be sure that he understands them in their right meaning, particularly as he sees that others equally learned as himself, or perhaps more learned, deduce from these texts of Scripture a doctrine different and sometimes quite opposed to the doctrine which he deduces from them. He must, therefore, be afraid that he may be wrong in his interpretation of them, and must therefore be in doubt about their meaning, and consequently cannot make an act of faith in the doctrine which he maintains by them, for, as I have often said, an act of faith excludes all

doubt. Oh! how pitiable is the state of a Protestant, who says that faith alone, without good works, is sufficient for salvation. Yet we see that this Protestant has no faith at all, that he has never made, and never can make, an act of true Divine faith, until he renounces his heresy, and becomes a member of the One Only True, Holy Catholic, and Apostolic Church; or, to make the unenviable state of a Protestant clear and intelligible in a few words, if he is in sin, he says the only means of obtaining forgiveness is faith; but I have proved that, according to his own rule of faith, therefore he has no means of obtaining forgiveness of his sins—melancholy consequence of separating from the True Church, the pillar and the ground of truth.—Yet, these are the persons who, as St. Peter says, “Go about like a roaring lion, seeking whom they may devour” (1st Peter, 5th c.) thrusting their corrupt and spurious versions of the Bible into the hands of poor illiterate Catholics, victims of famine, whom they may endeavor by their bribes of money and food to pervert from the Faith. With what clear prophetic vision St. Peter foresaw and foretold these false teachers, as we read in his 2nd Epistle, 2nd c., “But there were also false prophets among the people, even as there shall be among you lying teachers, who shall bring in sects of perdition, bringing upon themselves swift destruction, and through covetousness shall they with feigned words make merchandise of you, whose judgment now for a long time lingereth not, and their perdition slumbereth not.” I earnestly exhort you, my brethren, to be on your guard against them, and I say to you, in the words of St. Peter, “Be sober and watch, and resist them, strong in faith”—for, my brethren, the crime of apostasy from the Faith is a grievous, enormous sin. Hear the Apostle St. Paul speaking of this sin of apostasy:—“It is impossible for those who were once illuminated, have tasted also the heavenly gift, and were made partakers of the Holy Ghost, have moreover tasted the good Word of God, and are fallen away, to be renewed again to penance, crucifying again to themselves the Son of God, and making Him a mockery. For the earth that drinketh in the rain which cometh often upon it, and bringeth forth herbs meet for them by whom it is siled, receiveth blessings from God. But that which bringeth forth thorns and briars is reprobate, and very near unto a curse, whose end is to be burnt” (Heb. 6th c.) Hear again Saint Peter on the same subject. He says—“For flying from the pollutions of the world through the knowledge of Our Lord and Saviour Jesus Christ, they be again entangled in them and overcome, their latter state is become unto them worse than the former—for it had been better for them not to have known the way of justice, than after they have known it to turn back from that holy commandment which was delivered to them. For that of the true proverb has happened. The dog is returned to his vomit, and the sow that was washed to her wallowing in the mire.” (Peter, 2nd Epistle, 2nd c., vv. 20, to end of chapter.) Hear St. Paul again, Heb., 10, c. 26 v. c.—“For if we sin wilfully, after having the knowledge of the truth, there is now left no sacrifice for sins, but a certain dreadful expectation of judgment and the rage of a fire which shall consume the adversaries.” Preserve then with all possible care this precious gem of faith, “without which it is impossible to please God.” But our faith, in order to be acceptable to God, must have certain qualities which I will briefly sketch. 1st—It must be simple and humble, *i. e.*, we must believe the truths of religion, without being over curious to fathom their depth—we must believe them on the authority of God revealing them, and of the Church proposing them to our belief, as having been revealed by God. Our duty is to learn from the Church the truths which God has revealed, and then firmly to believe them on the authority of God, who cannot be deceived himself, as His knowledge is infinite, and cannot deceive us, because He is truth itself, and detests every lie and wilful falsehood. We know that God comprehends thousands of truths, which soar aloft far above our comprehension, but nothing could be more unreasonable than to deny these truths when revealed by God, merely because we cannot comprehend them; this would be setting up our own feeble judgment against the illimitable judgment of God, and preferring the glimmering rushlight of our deceptive human reason to the dazzling effulgence of the luminary of Heaven. It would be the height of intolerable pride and of the most stupid folly—nay, it would be blasphemy of the most execrable kind—it is tantamount to language of this sort:—You, my God, have assured us by revelation that you are one in substance and three persons, but I do not and cannot comprehend this by my reason, therefore I believe you are not telling me the truth, and I believe my own reason in preference to your omniscient intellect. What blasphemy! what folly! what diabolical Luciferian pride! We refuse to believe on the

authority of God what God positively assures us is the fact, and set up our own Will-o'-the-Wisp reason to combat the omniscient, falsehood-hating, truth-loving God. Oh! prodigious folly and execrable blasphemy of weak, imbecile, human reason! Yourself and everything in nature that encompasses you is to you an unfathomable mystery, and hypostatical union of your soul and body, *i. e.*, of spirit and matter, is incomprehensible to you; the grain of wheat committed by the husbandman to the bosom of the soil must first rot before it begins to vegetate and to fructify an emblem, according to St. Paul, of the death and resurrection of your own body. Yet how this is accomplished you cannot comprehend. You will not, however, on that account, deny these truths in the natural order, because you have the evidence of your senses to attest their existence. Why, then, should you deny the existence of many truths in the supernatural order, which to you are incomprehensible, since you have the infallible testimony of God himself to attest their existence? St. Paul tells us that faith is the evidence of things that appear not; for if they appeared, *i. e.*, if you had the evidence of the senses to prove their existence, your belief in them would not be faith at all; it would be only human belief, without merit or reward. Our faith must therefore be humble, ready to sacrifice this understanding to Him who sacrificed himself for your redemption. Faith is like the pillar of cloud which conducted the Israelites through the desert; it was the pillar of cloud by day to protect them from the scorching rays of the sun, and a pillar of fire by night to guide their steps in the darkness, and to prevent them from wandering away from the right path which led them to the Land of Promise. So it is with faith; when things appear to our senses, then we do not want faith, just as the Israelites in the desert did not require by day the pillar of fire for their guidance, but when the darkness and obscurity of supernatural truths and mysteries overtake us, then it is that there is room and need for the exercise of faith, which then, like a pillar of fire, conducts us safely through the mazes and perplexities of doctrines and opinions, free from all error and deception, to the true land of promise. Secondly, our faith must be active and working, exemplary and edifying; it must not be a mere idle speculative faith by which we believe the truths of religion, but neglect to practice the virtues which faith commands; faith of that sort is not practical, and if not practical it is dead. Hear the Apostle St. James, speaking of faith of that sort—(2 c., 14, et cetera):—“What shall it profit you, brethren, if a man say he hath faith, but hath no works; shall faith be able to save him? No; for even as the body without the spirit is dead, so also faith without works is dead.” And what shall it profit you, if you believe that Christ instituted the Sacraments to impart grace and spiritual life to your soul, and that He and the Church command you to receive them? What doth it profit a rich man to believe that God commands him to give alms to the poor, if he neglect to do the good work? What doth it profit the voluptuary if he believe that there is a God, and yet leads such a life of luxury and sensuality as if there were no God? “Thou believest,” says Saint James, “that there is one God: thou doest well. The devils also believe and tremble.” What doth it profit you to believe in your heart all the truths of the Catholic religion, if you are afraid or ashamed to avow and profess them openly?—“for with the heart we believe unto justice, but with the mouth confession is made unto salvation.” (Rom., 10 c. 10 v.) To refuse to believe the truths of religion would be one of the greatest misfortunes, but to believe these truths, and yet to live in such a way as if one did not believe them, is one of the greatest of crimes—nay, the very greatest of all sins. The best means of preserving the precious gift of faith is fervent and assiduous prayer and frequent meditation on its inestimable value—on the deplorable conduct of those who have the misfortune of being born in error, and brought up in heresy or infidelity. Oh! we can never sufficiently be grateful to God for having endowed us with His heavenly gift. Let us beg of Him with all the ardor of our souls to preserve to us this theological virtue, “The beginning of salvation, the foundation and the root of all justification.” O God, we beseech Thee not to inflict on our nation that dreadful punishment, that awful and terrible chastisement with which Thou hast Thy wrath visited those neighboring sister islands a few centuries ago. Before then they professed the true faith in all its purity and brilliancy, but since then to the present time they have become a frightful aby, a bottomless pit, whence arise in the greatest abundance the thickest, the darkest, and the most pernicious vapors of schism, of error, of impiety, of heresy, of libertinism, and of licentiousness, and an almost countless number of sects, having no faith or religion but such as may be dictated to each individual by his own caprice—those nations have enjoyed great wealth, great

power, great temporal prosperity, whilst Ireland was and is the victim of adversity, of wrong, and of continuous and protracted persecution for conscience sake. These and other calamities with which Providence was pleased to try our faith we have borne with patience, and, I trust, with resignation to the Divine will; and if it be necessary for our further trial and chastisement, we are willing to suffer a new ordeal of persecution and temporal calamities; but, O God, preserve for us our faith as Thou hast hitherto done—do not lop us off as useless branches from the olive tree of the Church on which we have been engrafted by faith; take not away from us your vineyard to give it to other husbandmen; increase, enliven, and strengthen our faith, that through it we may merit to "see face to face" on the great day of eternity, what we now can only "see through a glass in a dark manner."—(1 Cor., xiii. c. 12 v.) Amen.

TACTICS OF THE ALLIES IN THE BALTIC.

(From the Nation.)

The Turks having, like fine, straightforward fellows, as they are, got their share of the fighting done, and it having been found quite impossible to entice Austria and Sweden into the *melée* yet awhile, the Allies have been compelled at length to try and do something on their own account. Their first successful achievement accordingly—the first victory ever won by the joint prowess of French and English—has been the capture of the fortress of Bomarsund, and the liberation of the Åland Archipelago from Russian sway. It would have been difficult to inaugurate the vaunted co-operation of the two nations by a less brilliant affair than this capture appears to have been. Some batteries were dismantled; two forts or towers, containing some 120 men each, were taken, one by an English, the other by a French force: Bomarsund itself was cannonaded; the Russians made a gallant but unsuccessful sortie—and there the contest ended. At least, these are all the details which had arrived at the moment when we write, though possibly further particulars may be received before we go to press. This much is certain, that a fortress and harbor of great strength, victualled for two years, and sufficiently garrisoned to make a long and rigorous resistance, has capitulated, after a much less struggle than some of the detached forts and obscure fishing towns on the Finnish coast. Either the Russians do not possess that talent and obstinacy in the defence of fortified places which is evinced by the Turks, or they have been cowed by the ill successes of their countrymen in the South. The importance to the Allies of the possession of Bomarsund, and the Åland isles generally, is very great. But so facile a capture can reflect but little lustre on the Allies, that now, for the first time in their history, seek to win laurels in common.—Even as a tub to the whale of public opinion, discontented at the long inaction of the vaunting and impetuous Charley Napier, so trifling a success as this will fail of its impression.

It was time, indeed, to do something, for the year is slipping swiftly by, while fleets and fortresses bite their thumbs at each other. Wintering in the inhospitable Baltic will be a dreary business at best for the Allied fleets, but it would be next to impossible if they did not meantime secure some stronghold where they can establish themselves for the winter. Frozen seas afford extraordinary facilities for the aggression of land forces on ice-bound fleets; and if the Allies are not wary, the winter may see the tables turned, and the Czar the aggressor. It might prove by no means a difficult feat to burn the greater part of the French and English fleets, if the land near their destined places of refuge for the winter, were not likewise occupied by the Allies. So far, the Åland isles are an acquisition—and as the next step to making the Baltic safe for the winter, an attack on Riga is talked of; which, if it succeed, will be still more valuable than the capture of Bomarsund. It is to be hoped, too, that the place will be a little more gallantly defended, so that a scintilla of real lustre may be reflected on the conquerors. The loss of so important a commercial emporium as Riga would be deeply felt by the Russians—while it would afford great facilities to the Allies towards getting a footing in the neighborhood where, if they really meditate a decisive blow against the Russian power, it is most important for them to establish themselves.

This we suppose to be the reason that Louis Napoleon has taken such interest in the Baltic expedition, and holds out hopes to the troops of being ultimately commanded by himself in person. A French army once, by the aid of English fleets and the loan of English transports, located in the vicinity of Poland, will not be in a hurry to leave it. A word from the French Emperor will at any time raise the whole of Poland. Though nobody else seems in earnest in the war, we suppose the French Emperor to be so, or he would never have entered into it, and dragged the English after him. What his ultimate designs may be, we know not—nobody knows. But if his mission be, as he thinks it is, to carry out his uncle's plans, redeem his errors, and avenge his defeats, there is no one achievement which would so powerfully contribute to all these ends as the re-establishment of Polish independence. It is difficult to say whether his own safety, the honor of France, or the interests of all Europe, are most deeply involved in the reconstruction of the Polish nation.—And though the policy of the Allies in other respects at present forbids any direct demonstrations in favor of an object to which Prussia and Austria are as hostile as Russia, yet the occupation of Riga or any other points on the South-Eastern coast of the Baltic by a French army, would confer a power of action in that direction which cannot but prove of the first moment in the future conduct of the war. It

would virtually transfer to French hands one of the most potent checks, by which Russia has hitherto kept the German powers in awe.

After their uniform defeats by the Turks, neither Austrians nor Prussians can retain much dread of the Russian armies, but the power which the Czar possesses at any time raising the standard of revolt in their Polish possessions, is the real scourge, the very thoughts of which keeps them licking the dust before him. He might reconstitute the kingdom of Poland without sacrificing more than in the circumstances he can well spare; or, at all events, which it may not be as politic to sacrifice as not.—While he would, in the worst event, have this chance in his favor, that if Poland, thus re-established, should fail to endure, the whole of it would fall again into his power; while Prussia and Austria would remain for ever mulcted of whatever they were forced to contribute to its reconstruction.

The occupation of the maritime provinces by a French force would deprive Russia of the initiative in this matter, and bestow it on France, in case the Emperor should resolve to redeem the honor of his kingdom in the point where of all others it has been betrayed by his predecessors. That speculations like these are not quite foreign to the Emperor's thoughts, may be inferred both from the large amount of the army destined for that object—100,000 men—as well as from the desire which he has expressed to command it in person. Even that force, however, would not be large enough for offensive operations against the armies which Russia has at her disposal. The unavoidable inference is, that France counts on allies whom it is not at present expedient to name. And who those can be but the Poles it is not easy to see. Austria will not, and England cannot, contribute soldiers for that portion of the contest. While, even if Sweden should join the Allies, she could not spare a sufficient number of men, and, even if she could, they would be required to act in Finland.

Be all this as it may, the capture of Riga will be a severe blow to Russian commerce, the place itself a convenient shelter for a portion of the fleets; and should it be strenuously attacked, we suppose it is not capable of any very protracted resistance. With the Åland isles on one side, and Riga and one or two more of the principal harbors on the other, the Allied fleets may make a shift to pass the winter safely and in comparative comfort.

IRISH INTELLIGENCE.

CONVERSION.—The *Waterford News* announces the conversion of Mrs. Muleahy, of Dungarvan, who has been received into the true Church by the Rev. Mr. O'Gorman of Waterford.

The Rev. Edward Sheehy, O.S.F., died at the Franciscan Convent, Clonmel, on Sunday evening last, at an advanced age. He was the only surviving brother of the late Thomas Sheehy, Esq. of Limerick, universally esteemed for his unpretending piety, his extreme humility, and his truly exemplary life.

ACCIDENT TO THE LORD LIEUTENANT.—The Lord Lieutenant met with a slight accident on Saturday last at Baron's Court, county of Tyrone, the residence of the Marquis of Abercorn. While riding with Lord Claude Hamilton, his Excellency's horse put his foot into a hole hidden by the grass, and fell, throwing his rider to the ground, by which his thumb was dislocated and his face considerably bruised. Happily, however, no serious injury was sustained. Dr. Hamilton, of Newtown-stewart, was in prompt attendance; and it is believed that in the course of a few days his Excellency will have quite recovered from the effects of the fall.

LORD GOUGH AT LOUGHCOOTER.—The following paragraph appears in the *Galway Vindicator*:—"Lord Gough, accompanied by his daughter, Mrs. Grant, Colonel Grant, his grand-daughter, and Mr. Arbutnot, arrived at Forest's Hotel, in Gort, on Monday last, whence they proceeded to visit Loughcooter Castle and demesne, recently purchased by his lordship from Mrs. Ball. They were accompanied by Mr. Redmond Burke, of Annah. The distinguished party were hospitably received by the nuns, and his lordship expressed himself highly gratified at their kind and courteous reception. They assured him they felt great pleasure at his becoming the purchaser of this magnificent castle and demesne—a feeling that was participated in by all classes in this neighborhood. His lordship, with that kindly feeling characteristic of his disposition, requested that the nuns would not inconvenience themselves by hastening their departure from Loughcooter until it perfectly suited their arrangements.

DEATH OF N. M. STACK, Esq.—The *Examiner* of Cork reports the death of this gentleman, who was one of the celebrities of that city. He had been Professor of Elocution at the Colleges of Maynooth and Carlow, and subsequently at the Catholic seminary at Oscott, in England.

AFFAIR OF HONOR.—Owing to some misunderstanding on the Galway race-course between Captain F. Blake Foster, and Mr. J. Stratford Kirwan, a duel was either to come off, or, at all events, was apprehended to have come off between these gentlemen, on Wednesday evening; but the affair having got wind, both were placed by the local authorities under arrest, and held to bail in the usual manner to keep her Majesty's peace.

IRISH FISHERIES.—There is a general occurrence in the belief that the fishing of last year has been less productive than that of the preceding season.—To the great diminution in the coast population, and the increased demand for agricultural laborers at higher wages, this may, in a great measure be attributed.—*Commissioner's Report.*

The payments last week to the creditors and other claimants in the Incumbered Estates Court amounted to £118,000. The gross sum paid away during the recent term could not have been much under £500,000 sterling. It is not, therefore, surprising that the weekly trade reports, however gloomy in other respects, should constantly make reference to the flush of money in the Dublin markets.

An announcement appears in the *Munster News* that Smith O'Brien had actually arrived in Belgium. We have no positive ground for contradicting our cotemporary's statement, but we believe it will prove to be incorrect. Letters have been received from O'Brien, acknowledging the news of the remission of his sentence; but he says that, although the report of Lord Palmerston's statement had reached Van Dieman's Land, yet the official order for his release had not yet been notified to him, and perhaps had not even arrived in the colony. He anxiously awaited the moment when he should be able to avail himself of the honorable liberty, of the terms of which he was in full possession. Some of our readers, who may have been deceived by Mr. John Michel's positive statement that this remission involved the necessity, upon O'Brien's part, of "begging pardon, in the most abject manner for his crimes," will be gratified to hear that no such condition is attached to it—as we, indeed, stated very plainly at the time.—*Nation.*

Government has announced the largest provision contract required for the public service since the last general war, a period of forty years. This contract will be for salt meat "of the cure of any country," and all of the present season. It will consist of 24,000 tierces and 12,000 barrels of navy beef, 36,000 tierces, and 20,000 barrels of navy pork, to be delivered at four stations by the contractors, viz., Debsford, Gosford, Plymouth, and Haulbowline. The contractors will be declared on 2d of October next. The Irish provision trade we may anticipate, will receive a wholesome impulse by the progress of this contract.

REPORTED COLLISION AND LOSS OF LIFE IN THE BAY OF DUBLIN.—Considerable excitement was caused by a rumor which prevailed on Wednesday, of the loss of a sloop-rigged vessel, and the drowning of her crew about eight days since in Dublin Bay. Inquiries were instituted on Wednesday, and Police Sergeant McDermott (H C) reported that information was given him by a person named Patrick Coyle, of Sheriff street, boat-owner, and Mr. Reynolds, a man in the employment of Wm. Dargan, Esq., that on the morning of the 21st inst., between the hours of nine and ten, the smack-rigged vessel, the Prosperous, hailing from Courtown, county Wexford, was sunk in Dublin Bay between the Pigeonhouse Fort, and Poolbeg Light-house. The information also stated that two of the crew—namely, a man named Patrick Callaghan and a boy named Samuel Finlay—had perished. On further inquiry being instituted, it was stated that suspicious were entertained to the effect that the smack had been run into by the Hibernia, Holyhead steamer. The Hibernia being in harbor, application was made on board her, so as to ascertain if there was any truth in this latter statement, but the commander, officers, and crew of the Hibernia, it appears, deny all knowledge of any such accident having occurred. Measures are being taken to obtain, if possible, such evidence, as may throw light on the cause of this accident.

THE HARVEST.—Notwithstanding the prevalence of rather unfavorable weather, nothing yet has transpired calculated to check the hope of a harvest of more than average abundance. All the grain crops are now, save in certain localities, nearly ready for the sickle, and in many districts, the corn has been cut down and sent to market. Belfast and its neighborhood have been visited with a hailstorm of unexampled severity, the effects of which on the standing crops are scarcely yet fully ascertained.

There can be no doubt that the loss upon the potato crop will be considerable, but by no means so considerable as seems to be generally apprehended. There are very few districts in which it has been totally destroyed—and it is universally remarked that the healthy potatoes of the present year are of a remarkably fine quality. There has also been a much greater breadth of potatoes sown this year than in any since the Famine—and we are inclined to believe that the appearance of the disease is, in a great measure, attributable to the late date at which a large proportion of the crop was sown. We are sure, at all events, that there is no occasion for a panic in the premises, and that the loss will be nothing like what some Black Prophets forebode.—*Nation.*

BEFORE THE VOYAGE.—On Saturday evening, as the Dundalk steam-boat left her moorings at the quay, the scene presented to the eye of the spectator was of a character calculated to excite in him feelings of the deepest sympathy. The numbers that left were large, and all of the respectable class of farm servants, together with some farmers also.—*Newry Examiner.*

It is a new and important feature in the progress of emigration, that the remittance from Irish settlers in Australia are steadily increasing at such a rate as to warrant the belief that they will, before long, equal the sums received from America, to enable families to join their relatives at the other side of the Atlantic. In one parish of considerable extent in Wicklow, it is stated, the Australian remittances, for some time, have averaged nearly £1,000 per month, sent chiefly by persons who had emigrated from the mining districts of that country.

According to a Galway paper, the amount of the rate to be struck on the 25th inst., is estimated at £7,946, for the maintenance of 800 paupers. In the electoral division of Galway the rate will be 4s 7d in the pound, and in some divisions it will be as high as 16s. How is this to be accounted for, or how does it tally with the reiterated statements of the vast decrease of pauperism in the Irish union Workhouses? In the same paper, it is stated that 140 inmates of the Galway poorhouse were to leave this day for Limerick, whence they are to be shipped for Quebec.

The *Limerick Chronicle* gives the following particulars of the regiment for which the Windsor court-martial has obtained such unpleasant notoriety. Lieut. Greer, of the 46th, is the son of a deceased linen bleacher at Portstewart, Londonderry; Lieut. Perry, is son of the Paymaster of the 87th; Lieutenant Col. Garrett is a widower—he married the widow of Mr. Devanes, a London banker. There is only one officer, from Limerick, in the unfortunate 46th, Captain Lyons, who has not been implicated in the scenes elicited in the proceedings of the court-martial.

The *Belfast News* says:—"Ever since the 12th of July Durham-street and Pound-street have been at occasional intervals the rendezvous of crowds of idle and evil-disposed persons, whose enjoyment seems to be centred in riot and disorder. On Saturday night last, and up to three o'clock on Sunday morning, the sound of pistol shots continued to alarm the more respectable inhabitants of the streets above mentioned, but none of the offenders, we believe, were captured by the police."

CHOLERA.—We regret to announce that this fatal disease is greatly on the increase in Belfast, and that it is not at present confined to any particular locality, but seizes its victims in lanes and entries widely apart from the centre to the extremity of the borough. Even the village of Springfield, which might be supposed, from its elevated position, and the distance at which it lies from town, to be likely to escape, is not free from the visitations of this dreadful disease. On Sunday evening, from inquiries at the dispensary in Barrack-street, we find that fifty-nine new cases of cholera have been entered since the meeting of the board of guardians on Wednesday last, not including a very large number of diarrhoea patients, and we have been told that a considerable proportion of these cases have already terminated fatally.—*Belfast News-Letter.*

Every day brings to light fresh proofs of the really cheap of the Irish "Ministerial hacks." Bought up cheap by the Aberdeen Government, they now turn out not worthy of the price paid for them. Of Mr. O'Flaherty, the *Times* thus writes:—"One of the Finance Minister's judicious appointments, as is now tolerably well known, has been that of Mr. Edmund O'Flaherty to an Irish Commissionership of Income-tax. As far as power of financial fitness is concerned, no apter selection could have been made.—*Hebraei ipsis Hebraei.* Mr. Edmund O'Flaherty could turn a Jew money-lender inside out at a moment's notice. He had the inestimable quality of inspiring pecuniary confidence even in the bosoms of those who are proverbially the least likely of all men to give way to such infirmity. He could manipulate stamped paper in a manner that commanded easy and ready discount. No man can be said to have appreciated the great principles upon which public credit is founded more thoroughly than Mr. Gladstone's appointee—no man could make a more judicious selection of the names best calculated to promote confidence between man and man. The chief instrument upon which this gentleman appears to have relied was the ordinary bill of exchange, and his method of handling it simple in the extreme. No doubt, the money-lenders, like other mortals, are prone to change—they become weary of seeing the same signature perpetually either at the bottom of a bill or across it; and Mr. Edmund O'Flaherty was quite willing to humor them in this their little innocent peculiarity. Sometimes he wrote his own name—more frequently that of some other individual, as acceptor or endorser. Thus Mr. Edmund O'Flaherty handled his imaginary endorsers, acceptors, and what not so judiciously, that when his flight became known the two foremost men to rush forward with complaints and charges were two Jews. Only think what a chuckle of self-satisfaction a man of loose principles must feel, as he sails away from the greenest island in the world, when he reflects that he has overreached Salaman on the one hand, and Lazarus on the other! It was, however, the privilege of the highly-gifted man who had been selected by Mr. Gladstone for public appointment to enjoy the intellectual triumph in question. In our Irish intelligence of Thursday in last week, under the somewhat characteristic heading of "The O'Flaherty Escapade," might have been seen a police report from Capel street (Dublin) Police-office, in which some little light was thrown upon the proceedings of the Ex-Commissioner. Mr. Maurice Salaman, of 7, Upper Gloucester street, a jeweller by trade, and a money-lender by inclination, came before the magistrate to charge Mr. Edmund O'Flaherty with forgery. The Ex-Commissioner had passed to him a bill of exchange, purporting to be drawn by Lord Dnnkellin on Lord Bolingbroke, and to be endorsed over by him to Wm. Keogh, the Irish Solicitor-General, and by him to Mr. O'Flaherty, the amount of the bill being £405. All the signatures were forgeries, with the exception, naturally, of that of Mr. O'Flaherty. A similar forgery had been perpetrated by that worthy gentleman upon Mr. H. Lazarus, also a jeweller, of 86, Marlborough street. The amount in this instance was £450, and the acceptor Mr. John R. Godley.—There was another forgery, for the smaller amount of £70, executed at the expense of this unfortunate Mr. Lazarus, and the name of Mr. Keogh again figured as that of the endorser in this transaction. It may be needless to say that the proper denials have been obtained from the gentlemen whose names have been so gratuitously employed in this series of commercial transactions. Three warrants have been issued against Mr. O'Flaherty on charges of forgery, and placed in the hands of the G, or detective division of the Irish police, who no doubt will soon be in a condition to give account of the fugitive upon whose traces they have been slipped. Reports are various as to the place which this ingenious gentleman has selected as his asylum, and for the scene of his future operations. Some will have it that he has been seen in New York, flapping about the Broadway at mid-day, not having the fear of treaties of extradition before his eyes.—Others, again, tell us that the Ex-Commissioner, with his usual acuteness, has hit the blot in our system of international treaties relative to the giving up of fugitives from justice. No such treaty exists between England and Denmark, and it is said that, upon these grounds, Mr. Edmund O'Flaherty has selected Copenhagen as a place of temporary residence."

AN IRISH HERO.—Mr. Burke's death is thus described by a correspondent of the *Times*, at Varua:—"Mr. Burke's body was found after the action in which he lost his life, with no less than 33 wounds upon it. The Russians had taken his sword and belt, but his sword was found hidden in some long grass close to the corpse. The ring finger of both hands was cut off. He was seen by the sapper who went with him fighting desperately to the last, though surrounded by a horde of Russians. When he first leapt on shore from the boat six soldiers charged him. Two he shot with his revolver, one he cut down with his sword—the rest turned and fled. While he was encouraging the Turks, who were in the stream to row quickly to the land, and forming them into line as they landed, conspicuous as he was in full uniform, and by his white cap cover, a number of riflemen advanced from behind a ditch, and took a deliberate aim at him. Poor Burke charged them with headlong gallantry.—As he got near he was struck by a ball, which broke his jaw-bone, but he rushed on, shot three men dead at close quarters with his revolver, and cleft two men through helmet and all into the brain with his sword. He was then surrounded, and while engaged in cutting his way with heroic courage through the ranks of the enemy, a sabre cut from behind, given by a dragon as he went by, nearly severed the head from his body; and he fell dead, covered with bayonet wounds, sabre gashes, and marked with lance thrusts, and bullet holes. The sapper who was with him stood by Mr. Burke till the last, but could not save him."

A correspondent informs us that the population of the parish of Agherton, in this neighborhood, has decreased one thousand five hundred within the last few years, chiefly on account of emigration.—*Coleburne Chronicle.*

On Monday evening a canoe in which were three persons named Patrick McDonough, John Conneely, Patrick Flaherty, and two others, whose names are unknown, while going into the Arran Island Rock, near the lighthouse, was upset by a sudden squall, and four out of the number perished.

ABDUCTION OF A YOUNG GIRL.—Mrs. Ellen Quinlan, a respectable woman, proprietress of a lodging-house, No. 1, Sandwich street, applied at College-street Police-office on Monday for a warrant, and tendered information against an English woman who came to lodge at complainant's house, and remained there for six weeks under the name of Bridget O'Dea. It appeared that on Friday last Mrs. O'Dea announced her intention of departing for Liverpool; she took leave of Mrs. Quinlan, and requested that Mrs. Quinlan's daughter, a young girl, should be allowed to see her to the packet and bring her handbox. The mother consented, and the girl accompanied Mrs. O'Dea, but has not since been heard of. On inquiry at the packet-office it was ascertained that places or berths had been taken for Mrs. O'Dea and the girl, Hannah Quinlan, to Liverpool, and thence per railway to Dewsbury, in Yorkshire. The magistrate immediately directed a warrant to be transmitted to England for the arrest of the woman O'Dea and the recovery of the girl.

CARDEN IN JAIL.—A statement is passing the rounds of the press purporting to give the position of Mr. Carden in jail, which is not correct. The facts are—the sentence of "hard labor" is being carried into execution in the ordinary way. The unfortunate culprit, was immediately after his conviction attired in the common jail dress, his head was shaven, and he was set upon the treadmill for the usual space of time. He is locked up at six o'clock every evening, and rises in the morning at six. This favor has, however, been granted him by the jail committee—he is allowed an entire cell to himself, his servant man attends him, and he is permitted to supply himself with food. No wine or spirits of any description are allowed him. He goes on the treadmill at ten o'clock, and remains working at it with the usual rests until two. This monotonous and severe toil he goes through without murmuring. He looks very ill, but has not formally complained to the jailer that he is suffering in health. He prefers the long-continued toil at the mill to walking in the jail yard amongst the other convicts, and in the order provided in the regulations of the place.—*Nation.*

GREAT BRITAIN.

THE HOMES OF THE POOR.—Cardinal Wiseman has been delivering two important Lectures upon this subject, at the invitation of the Society of Arts in London—a fact which may, perhaps, be considered as significantly defining the level of British fanaticism, even there. Some time ago, it appears, the Society organized a course of Lectures to be delivered by eminent men in connection with their educational exhibition, at St. Martin's Hall, and they had the courage and liberality to include the Cardinal among their invitations. One can conceive the excitement occasioned by the Lecture, when even the *Times* is constrained to introduce a summary of it in terms like these:—"Of course, the theatre was crowded to excess, more so even than when it was Dr. Whowell read his paper (the first of the series) on the Material Aids of Education. The audience repeatedly applauded his Eminence, whose graceful eloquence, at least, deserved that compliment." Having described the education of the wealthier classes as not limited by the college or school, but necessarily continued during their entire lives—and that of mechanics living in great cities or manufacturing districts as materially promoted by libraries, reading-rooms, and lectures, the Cardinal devoted himself to the condition of the agricultural poor dispersed over the valleys and uplands of England, on the mountain sides, and in sequestered nooks, where they have little access to information, and where what they do receive is derived from sources open only to themselves. The scanty education of this class he described as beginning and ending in the parish school, the remainder of their existence being little other than a dull and brutalizing blank. As a remedy he suggested the propriety of a Parliamentary inquiry into the literature of the poor for the purpose of purifying it, and bringing all classes of the people under its influence. "The object of education," he said, "should be to make the man more manly, the woman more womanly, the child more childlike, and to humanize them all. What most impressed foreigners visiting this country was the appearance of the laborer's cottage, so neat and white, with its garden, bearing the graceful fuchsia, the variegated geranium, and the queenly dahlia. By rewards and commendations they had created in that class a love of the beautiful in nature, and made them careful and neat about the outside of their habitations. He hoped that the same influences would henceforth be brought to bear to induce the poor to cultivate equally the garden of their homes." Every syllable of this admirable Lecture is obviously applicable to the condition of our own people, and we trust its suggestions will not be lost upon the Celtic Union.—*Nation.*

The Holy Father has conferred the degree of Doctor of Sacred Theology on the Very Rev. Father Faber.—*Catholic Standard.*

CONVERSIONS.—An aged military officer of high respectability—Captain Skelton, of Fifehire—and his daughter, Miss Skelton, have been received into the Church; the latter some months since, and the former last week at Bridge of Allan, Stirlingshire, by the Rev. Paul McLachlan, pastor of Falkirk. Two young ladies were last week turned out of doors by their uncle, a wealthy burgher of Stirling, for their preference of Catholicity to the negations of Knox. One is already a convert, the other is under instruction. They have been treated with great harshness by their Presbyterian relative, on whom they were totally dependent, and who is supposed to be acting under the influence of certain bigoted ministers and others.—*Cor. of Catholic Standard.*

STONS OF LIFE.—The *Morning Post* announces that the little church of St. Saviour's, Leeds, has passed into the hands of the Aitkinites:—"The Aitkinites are not very distinguishable from the Wesleyan Methodists, and St. Saviour's is now the site of revivals and

love-feasts, Mr. Aitkin the founder of the Aitkinites, resides in Cornwall. He was for some years an eminent preacher among the Methodists, and was brought into the Church of England through the instrumentality of the Archbishop of Canterbury, when Bishop of Chester. He is, perhaps, as a Ranter, the cleverest preacher in England. He pronounces Dr Pusey to be an unconverted man."

STATE OF THE CROPS.—One of the most gratifying symptoms of the day is the downward tendency of the corn markets, influenced by the favorable reports which come to hand from all quarters respecting the productiveness of the present harvest. At home our prospects are excellent. All the most reliable authorities assert that the cereal crop this year throughout the kingdom will be considerably above an average—the best, indeed, which has occurred for many years; and, so far advanced is the gathering already, that no subsequent atmospheric freaks can materially injure it. The wheat is unusually fine and good, and the oats and barley are also represented to be prolific and in good condition. Rumors respecting the prevalence of the potato disease prevails in certain localities, and from Ireland the intelligence on this head is not quite so satisfactory as could be desired; but, even as regards this esculent, no year since 1847 has been less gloomy. From abroad the accounts are equally cheering. Our nearest neighbor, France, rejoices, like ourselves, in ample granaries and the blessings of a fruitful season. Instead of competing with us, as she did last year, for food in the markets of the world, France this year will be sending us the surplus produce of her fields. In Spain, in Germany, and in Italy, the crops have also been excellent.—*European Times.*

THE LONDON HOSPITALS.—During the past fortnight a considerable number of cases of epidemic cholera have been treated in the London hospitals.

POOR RELIEF.—By a return just made to an order of the House of Commons, we find that in the 619 unions into which England and Wales are divided, comprising 14,060 parishes, with a population of 16,273,624, 749,270 paupers of all classes were relieved upon the 1st of July, 1853, as compared with 789,021 on the 1st of July 1854. This gives an increase of 39,651, or 5.3 per cent. for the year ending the 1st of July, 1854.

In anticipation of our fleet and army remaining out in the Baltic and Black Sea during the approaching winter, contracts have been entered into for the necessary supply of warm clothing with the manufacturers at Leicester and elsewhere.

NOTICE OF MOTION FOR NEXT SESSION.—The following notice of motion is among those now standing in the order-book of the House of Commons for the next session:—Mr. Thomas Chambers—Catholics—To call the attention of the house to the relations at present subsisting between her Majesty's Catholic subjects and the laws and constitution of the realm, with a view to ascertain in what manner the full political and religious freedom now enjoyed by them may best be brought into harmony with the principles and provisions of our common and statute law, and be made compatible with the safety and integrity of our institutions, and the civil and religious liberties of the people.

The *Builder* calls attention to the fact that cholera in the 19th century follows the same course, and mostly delights in the same localities that offered a harbor to the Plague in the 17th:—

THE PLAGUE AND THE CHOLERA IN LONDON.—The plague at three different times attacked the parish of St. Giles-in-the-Fields, and left the rest of London untouched. This circumstance is suggestive. It is the popular opinion that the disease was imported from abroad; but the fact that it broke out at intervals during a period of upwards of four months, goes far to prove that, like the cholera and typhus fever, the plague was influenced by local causes. During the whole time of the visitation of the plague, this particular parish was not for a single week clear; and although the population at that time was small compared with that of other parishes, 3,316 persons perished there of the plague. The number of deaths from plague in some of the other London parishes in 1664-5 was as follows:—

Table with 2 columns: Parish Name and Number of Deaths. Includes St. Clement's Danes (1,391), St. Giles's, Cripplegate (4,838), St. Botolph's, Aldgate (4,051), St. Andrew's, Holborn (3,958), St. Margaret's, Westminster (3,742), St. Mary's, Whitechapel (5,583), Stepney parish (6,583), St. Saviour's, Southwark (4,235).

And so the population of the parishes was swept away by the pestilence—a scourge so great as to be but feebly understood, even by the aid of these figures.—Within the metropolitan bills of mortality, says the parish clerks' report, 68,596 persons perished; and, at that time; it is almost needless to say, St. Pancras, Marylebone, Islington, Paddington, and other immense districts were not in existence. A comparison of the present with the past is cheering. We see how enormously even the too slow progress of improvement has tended to the preservation of life. The ravages of the cholera in 1849, with an enormously increased population, were small as compared with those of the plague in 1664. Nevertheless, it then carried off 14,000 persons in London, to say nothing of those who have fallen victims to this disorder in Newcastle, Edinburgh, Glasgow, and other parts of the kingdom. It is a frightful thing to think of—but, nevertheless, a fact—that these deaths were caused mainly by our own ignorance and perverseness. We say this, however, not as a complaint, but as a reason for acting differently now.—*Builder.*

Legislation against drinking seems to have turned out a complete failure in Scotland. Speaking of the "Forbes-Mackenzie Act," a Scotch paper says:—"We fear the return of commitments for drunkenness in July and August will be very unfavorable." The *Calcutta Mercury* says:—"The commitments for drunkenness at the various police-offices in Glasgow on Saturday night and Sunday morning exhibit an alarming increase. At the Central-office, from 2 p.m. on Saturday till 5 a.m. on Sunday morning, the numbers were—Men, drunk and incapable, 49; women, in the same state, 20. Besides these, there were charged with disorderly conduct, assaults, and other offences, but all more or less the worse of liquor, 19 men and 15 women. It has become noticeable that a very large proportion of persons committed carry a 'pocket-pistol.'" The *Ayr Advertiser* says:—"From the number of tipsy persons seen staggering about the streets on Sabbath, it is evident that a supply of whi-

key can be procured somewhere, for it is not likely that the tipplers are all so provident as to have a stock laid in the previous night. The fact is, spirits may be had in any quantity on Sabbath, both from licensed and unlicensed houses. The buyers, of course, are as much interested as the sellers in keeping up the traffic, and are therefore unlikely to become informers."

Sundry rules and regulations for the better observance of the Sabbath in Scotland:—

Any railway engine heard whistling, to be impounded.

Any dog found barking, to be instantly shot.

Any fountain found playing in the streets, to be treated as a vagrant, under the Police Act.

Any weathercock giving way to any airs by turning, or pirouetting, or wheeling round in the presence of the public eye, to lose its post.

All bluebottles seen gadding about on that day, raising in all directions their irreligious hum, to be dealt with according to the utmost rigor of the law.

Any hen suspected of laying an egg on the Sabbath, to be unhesitatingly killed, and divided amongst the poor.—*Punch.*

UNITED STATES.

CATHOLIC PRIESTS.—The *Catholic Telegraph* informs us that during the late prevalence of the cholera in Marion, in that diocese, the panic was so great that the sick and dead were abandoned by their friends, and the Pastor in charge of that Mission, Rev. Mr. Sheehan, had to coffin the dead, carry them in his buggy to the graveyard, and in several instances, dig the grave himself. Rev. Mr. Howard, of Springfield had also to coffin some of the dead, and take their remains to the cemetery. Such acts of heroic charity are by no means rare with our clergy, where this dreadful scourge has prevailed. Yet, we find our priesthood daily assailed and vilified, by those who cannot imitate such examples and by others whose trade it is no lie.

The Catholic church at Raritan, Somerset county, N. J., and was set on fire and consumed on Wednesday of last week. The citizens of the place have raised a liberal subscription, to be offered as a reward for the discovery of the incendiary.

During the past month 38,600 passengers arrived at this port. An immensely large amount was made up of Germans, their numbering 21,000 and but 7,000 from Ireland.—*N. Y. Paper.*

IRISH LIBERALITY.—The *Stanton (Va.) Vindicator* states that Major J. B. Watts, sends off weekly, from the Irish laborers in that vicinity to their friends in Ireland, from \$50 to £100, or between \$400 and \$500 per annum. These men earn their money by hard work, at the rate of \$1.25 per day.

The total number of deaths by yellow fever in the Charity Hospital, New Orleans, during the week ending September 1, were 105.

RECEIPTS FOR GETTING UP PROTESTANT MOBS.—The mob and outrage at Lawrence, Mass., on the 4th, has not been forgotten, but it is not generally known what species of villainy was used to give the affair a good start. It now turns out that the said flag and cross were put up by a Know-Nothing, for the purpose of raising a riot—in which he succeeded admirably. One of the papers in that vicinity gives the following unvarnished account of the affair:—"A drunken American nailed the stars and stripes over his door, and then nailed two little sticks across each other, forming a cross, which he stuck up under; the flag was Union down, however. That aroused the young native blood. They could no longer endure it—tore it down circulated the report that it was a drunken Irishman who lived in the house—got up a procession—walked through the principal streets where the Irish live, hooting, shouting, and yelling like so many demons, and finally attacked a number of houses in which the Irish lived, demolishing doors and windows." The idea was closely followed in Louisville, on Saturday last. A handbill was posted all over the city, calling upon the Catholics as a religious party, to attend a Democratic meeting at the court house that night, the purpose being to bring about a riot among know-Nothings and Catholics. A poster from the Democratic publishers, denouncing it as a wicked trick, spiked the gun before it went off. The riot in Erie county, of which the *Telegraph* gave us an account, was of this model. It was said the Irish had put the cross at the head of a liberty pole, with the American flag beneath it. The absurd idea never entered an Irish head, and never could legitimate entrance there. It was a trick to start a row of which a few helpless foreigners were to be the victims.—*Albany Atlas.*

RELIGIOUS LIBERTY IN THE UNITED STATES.—The German Catholic Church at Newark was pillaged last week by a gang of Protestants under the following circumstances:—One of those towdy Societies which disgrace the United States, was parading the streets, its members all armed and prepared for any act of fiendish atrocity. In the afternoon, after having dined, and as a wind up to their beastly orgies, they sallied out, discharging their pistols, and upon the pretence of having been insulted by some Irishmen, they commenced an attack upon the nearest Catholic Church. What occurred is thus described in an American paper:—

"A party of about thirty first broke into the church, and it is asserted that they found a Catholic priest and about twenty Irishmen in the building. The priest and some of his party got out of the Church immediately by the back way, and ran off. The Protestants proceeded to sack the church. They destroyed the organ, demolished the altar and seats of the church, broke out the windows and otherwise injured the building to the amount of \$500 to \$800. A crowd entered a few minutes afterwards, and when they had finished the work of destruction, the building was completely riddled, and presented a most desolate appearance. A large number of pistol shots were fired in the church against the walls and ceilings by the Protestants. One Catholic Irishman named Thomas McCarthy was shot outside the church immediately after the commencement of the affray.—He received two balls in the lower part of the abdomen, out of about twenty shots said to have been fired at him. He died at 10 o'clock last night. Another Catholic who had knocked down one of the Protestants that entered the church, was in turn knocked down and jumped upon, and some person drew a knife, the blade of which was eight inches in length, and struck him, as if intending to "pin him" to the floor. The knife cut the prostrate man badly in the neck.—Others were seriously injured, but how many were hurt, could not be learned.

BUSINESS MORALITY.—The *New York Sunday Mercury* speaks in the following plain and distinct manner of the recent attempt by a commission merchant in that city to burn his store:—"We care not how this case of Mr. Peeverly turns out—for we believe he will escape punishment—it cannot shake our belief in the fact that three-fourths of all the fires in the Seventh and Eighth districts are the work of the merchants who occupy the stores, and to whom a burning out comes as a salvation from utter insolvency.—We have often noticed that the warm May breezes have a direct effect upon our fur stores—that a steamer's news announcing a heavy fall in the price of cotton, always lights up a midnight fire in a store piled with that commodity—and that the refusal of the banks to discount the notes of a wholesale dealer always compels the Insurance Companies to pay for his stock. The rowdy firemen, who set fire to stores, can be found in the counting-rooms all along Cedar, Pearl, Water, First, South, and other business streets down town."

SPIRITUAL HEADQUARTERS.—The spiritualists of Boston are about forming a company, with a capital of \$4,000, for the purpose of buying the furniture and fixtures of the Fountain House, at the corner of Beach street and Harrison avenue, for the purpose of forming a general home for such as may choose to move in spiritual circles. We learn that it is to be a spiritual boarding house, to be under direction of the invisible powers, who are inclined to work through human means.—*Boston Pilot.*

FRUITS OF THE MILLERITE DOCTRINE.—Private accounts from Maine, state that in the vicinity of some of the burning forests, quite a number of persons, chiefly females, have become insane in consequence of excitement, the result of a belief that the general conflagration in the woods there, is a sign of the speedy ending of the world in accordance with the predictions of the Millerites. Some of them have been taken to the State Asylum.—*Boston Pilot.*

THE "KNOW-NOTHINGS."—The *Cincinnati Daily Enquirer* gives a biographical memoir of the Great Protestant champion—founder and "Commander-in-Chief of the 'Guard of Liberty'" The original title of the society which is now best known as "Know-Nothings."—This Judson is a walking infamy. He was the founder of this Order. He will be recollected as the villain who formerly conducted a literary journal in this city, in conjunction with Mr. L. A. Hine, whom he swindled out of considerable means. He ran off and appeared at Nashville. He there succeeded a respectable lady, Mrs. Potterfield, and murdered her husband. The public indignation was so great that a gallows was erected in the public streets, the jail broken open by the populace, the villain taken out and hung up. A large fire was burning to illumine the spectacle. A party of men cut him down before life had left his carcass, and succeeded in getting him away from the executioners. He gained a retreat to the house of a citizen, was pursued, and in jumping out of a window to again escape, broke his leg. The ferocity of the crowd cooled down a little, and the spectacle of the maimed scavo-gallows, lying helpless on the sidewalk touched their sympathies, and they spared his life. He next appeared as the leader of the Astor Place mob, which was gotten up to show indignities to Macready, Forest's great rival. For this he was sent as a culprit to *Blackwell's Island*. After getting out, he married a beautiful Italian girl, soon repudiated her, married another, and is now said to be in prison awaiting his trial for bigamy, finally to reach the prison again, unless, as "Commander-in-Chief" of the "Guard of Liberty," he can summon Judge Storer, James D. Taylor, Uncle Joe Ross, Ira Centre, Dr. Newton, James Hutchings and company to go forward as a benevolent delegation from the order here to effect his rescue."

The same journal protests, in the name of the Holy Protestant Faith which he professes, against these Protestant "Know-Nothing" Societies. "By its votaries we are told that this superstructure is to become the nucleus of American Protestantism. Now, in the name of the Religion of our fathers, we protest against this unhallowed alliance of religion with that of the most corrupt and rotten organization that has ever disgraced this land! Does the Protestant religion stand in need of this machinery of deceit and falsehood to combat with Catholicism?"

A MONSTER IN HUMAN SHAPE.—The *Abingdon Democrat* says:—A German named Jacob Brenigar is now awaiting his trial in Wyoming county, Va., charged with a series of offences that surpass in horror any of the tales which old wives tell bad children to keep them quiet, of giants who lived once upon a time. This Brenigar was formerly a Baptist preacher in N. C. While residing there he attempted an outrage upon his own daughter. His wife made the fact known, and Brenigar, with his family, moved into Wyoming. There he made another attempt to rape his own daughter. Shortly afterwards, desirous of obtaining a renewal of his license to preach, which had been taken from him in N. C., he applied to his wife to retract the charges she had brought against him, and admit that she had sworn falsely. This she refused to do, notwithstanding he inflicted frequent and severe beatings upon her. At last, finding neither persuasion, threats nor cuttings would have any influence, one night he pulled out of bed, and dragged her over a piece of new ground, full of stumps, injuring her so seriously that she died a short time after giving premature birth to a child. Mrs. Brenigar at first refused to tell the mode of receiving her injuries; but finding that death was inevitable, made some of the neighbors acquainted with all the facts. The husband was arrested but released on bail. While under bonds, he made an attempt to decoy his niece into the woods at the back of her residence, but she told her husband, who pursued the ruffian, and would have killed him but his gun missed fire. This statement we have obtained from a gentleman residing in Tazewell, who is cognizant of all the facts.

AN UNSELFISH PRAYER.—A correspondent of the *National Intelligencer*, writing from Florida, gives an incident in relation to a prayer offered by request during a severe drought, by a venerable Methodist preacher who bore no good will to the Baptists. His prayer was somewhat remarkable for its unselfish tone, and ran this wise: "Let it rain, beginning at my plantation, in Hamilton county, coming down the religious neighborhoods of Columbia and Nassau, where immersion is not practised, and reaching Black Creek, even Black Creek, and bring forth in abundance, none of your little 'nubids,' however, but long ears, as long as this good right arm."

COUNTERFEITS.—Look out for counterfeit fires on the Webster Bank, Boston. They are well done, and calculated to deceive.—*Boston Pilot.*

4
 REMITTANCES TO ENGLAND, IRELAND, AND SCOTLAND.
 SHORT SIGHT BILLS from One Pound upwards, negotiable in any part of the United Kingdom, are drawn on the—
 Union Bank of London, London.
 Bank of Ireland, Dublin.
 National Bank of Scotland, Edinburgh.
 By HENRY CHAPMAN & Co.,
 St. Sacrament Street.
 Montreal, February 9, 1854.

THE TRUE WITNESS
 AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, SEPT. 15, 1854.
 NEWS OF THE WEEK.

The *St. Louis* and *Niagara* steamers bring us a few days later intelligence respecting the movement of the allies. The expedition for the Crimea had not sailed on the 20th ult., but was expected to put to sea immediately. In the Baltic, nothing has been done since the capture of Bomarsund. The fortifications are to be dismantled, as requiring too large a garrison. The Cholera has again manifested itself in the Fleet; the French have suffered very severely. Flour has fallen very considerably.

PASTORAL OF HIS LORDSHIP THE BISHOP OF MONTREAL, WITH REGARD TO THE REBUILDING OF HIS CATHEDRAL.

IGNATIUS BOURGET, BY THE GRACE OF GOD, AND FAVOR OF THE APOSTOLIC SEE, &c., &c.

To the Clergy—regular and secular—to the Religious Communities and Faithful of Our Episcopal City.—*Health and Benediction in Our Lord.*

This letter is to advise you, dearly beloved brethren, of our intention to receive, personally, your contributions for the re-establishment of our Cathedral and Episcopal residence.

We adopted this resolution, N.T.C.F., last year; when, in order to dissuade us from seeking assistance abroad, you proclaimed, in words so worthy of your hearts, that we had amongst us ample resources to repair all our losses.

This resolution, N.T.C.F., we are going, this year, to carry into execution, with so much the more confidence, as that your former protestations are to us a proof of your good will. For, after offers, so solemnly, and spontaneously made, we fear not to be a burden unto you. And thus we shall feel greater pleasure in holding out our hands to the poorest in your City, than we should have in knocking at the doors of the wealthiest in the old world.

But as the change of site for our future Cathedral may cause some local derangement, we intend to profit by this occasion, to lay before you our motives.

Before the ruins of the St. July, 1852, we humbly kiss the hand that smote us, when it pleased Him to reduce our Cathedral, and Episcopal buildings to ashes. But as here below, God always punishes as a Father, we rejoice in the hope that this disaster may yet be productive of great benefits to religion, of which the advantages will be exclusively our own.

Reduced to the necessity of commencing our establishments entirely a-new, our first thought was the foundation of the Bishopric of Montreal. We felt the responsibility laid upon us of forming an establishment suitable to the present and future wants of this Diocese; and, at the same time, worthy of the importance, which, both in a religious and civil point of view, Divine providence has conferred upon this City.

It seemed to us that regard for the ruins, which were all that remained of the ancient buildings, should not prevent us from attaining our object, by placing the new Cathedral in as central a situation as possible, so that the Bishop might be easily accessible to the population—both of City and country—and thus be enabled to watch over all the spiritual wants of the Diocese. For, our Lord having been pleased that the Episcopacy should be the main spring of all religious movements, it must be ever ready to exercise its daily functions, which are those of God Himself, in spite of the unworthiness of him to whom they are confided.

If, at first, we entertained the project of removing our establishments a few acres from the site of the burnt Cathedral, it was because there were prospects of great improvements being made in that quarter. But we abandoned this project, when we saw the great public works that had been undertaken in the upper part of the City.

We have chosen then the present site, because it seemed to us that it promised greater advantages in a religious point of view. And in fact, this quarter becomes the centre of all the communications of the Province; the Bishop will there also be more accessible to the Clergy and faithful of the Diocese.—The great industrial movements of the day are directed to that quarter; the action of the Bishop then will be the more necessary, in order, there to maintain sound doctrines, and to keep up religious observances. As there, all the material resources of wealth will be developed, religion must there also exert herself, in order to counteract, as much as possible, that spirit of Materialism which, directing man's attention constantly to earth, makes him forget heaven.

This quarter then seems imperiously to require the presence of your Bishop, in order that it may develop itself spiritually as well as materially. This is the less difficult, in that the quarter we leave is abundantly supplied with churches, and chapels for divine service, and with religious institutions for works of charity and education.

We should add, that the quarter which we quit has all our sympathies, as having been the cradle of the Episcopate of this city, and as having always been

devoted to it. Temporal interest too, would, to a certain extent, seem to call upon us to remain; for as you know, the property which the Church possesses through the generosity of some of our generous citizens, is situated in the same quarter. But these considerations cannot counterbalance the duty imposed upon a Bishop of seeking, above all things, the general good.

To all these reasons is added another, which, without being peremptory, has still had great weight with us: we mean, the vicinity of the present Cemetery. This sacred spot, where we are about to place ourselves, has for us a singular attraction.

It seems to us, that having ever, day and night, before our eyes two Cities—the living, and of the dead, we shall be thus constantly excited to the more faithful fulfilment of our duties.

The continual aspect of so many tombs, so dear to the whole City, will cherish and keep alive within our soul, feelings of sympathy the more lively, as they will be universal, and will embrace all the families of the City.

The Cathedral, built so near a spot which holds the remains of so many and well known citizens, will necessarily become a sanctuary of sacrifice for the repose of their souls; whilst its shade for ever resting on the spot where their ashes are laid, will secure for them respect.

The bells of this Mother Church will be as the mournful echoes of the sighs of her thousands of children, captives in the expiatory prison. Yes, they will not cease to repeat, "have pity on us, ye at least who are our friends; have pity on us: for the hand of the Lord has smitten us."

In this spot, carefully decorated, the two Cities mentioned above, will be able to draw closer those sweet ties which should never be ruptured. The living will come here, and here beneath the shade of the funeral cypress, will seek inspiration from the past, and light for the future; here we shall see children kneeling on the tombs of their parents, watering them with tears of love and gratitude; here shall the living come to read those sepulchral inscriptions, which the hand of religion will protect from the devastations of time and tempest.

After having visited the spacious Cemetery now preparing for the City, as a bed whereon the wearied with the labors of life shall find rest, until the resurrection of the living and the dead, it will be sweet to visit the ancient Cemetery whose time-hallowed memories will not fail to excite emotions always fresh.

But we perceive that we dwell too long upon this field of the dead, from the pleasure which we have in making known to you how pleasant to us will be the neighborhood of the old Cemetery. We will be brief in what we yet have to say to you.

In establishing our Cathedral in this central situation, we could not overlook the fact that it would in consequence enjoy greater temporal resources for meeting the expenses of divine worship, and enabling the Bishop to take his proper position at the head of all the good works in the City. For here we should tell you that it is not for ourselves personally, that to-day we appeal to your generosity. Thanks to God, who has never failed us, we have still been enabled to meet our necessary expenditure. But we plainly declare—that the expenses requisite to complete the buildings now in question—and to enable the Bishop properly to fulfil his holy functions—are beyond our means; that, if, through your generous contributions we shall succeed in erecting the necessary buildings without contracting debt, we shall thereby place the Bishop upon an independent and respectable footing, a footing becoming the Bishop of so great a City. In this we enter into your views: for it cannot be doubted that you all desire to see your chief Pastor in a position to do the greatest amount of good.

Such, dearly beloved brethren, are the explanations that we felt ourselves called upon to give you, in order that nothing may check an enterprise in whose success we are all equally interested. For in building, with one heart, a Cathedral with its proper dependencies, we raise another monument to the glory of God, and the honor of the Blessed St. James; we erect a new Sanctuary to the Holy, and Immaculate Heart of Mary, for the conversion of sinners; we prepare a particular altar for the devotion to the Glorious St. Joseph, who will be honored there with a special honor; finally, we contribute, as far as is in us, to the honors which should be rendered to God and His Saints, in this new temple, by august ceremonies, and sacred canticles. Who cannot see therein the source of abundant benedictions?

You will then, dearly beloved brethren, cheerfully unite for this excellent work: offering some small portion of that wealth which divine providence sheds on our City with bountiful hand, whilst opening to it so many avenues to prosperity; and that in a manner perfectly unexpected, and at a time, when all seemed lost.

You will unite too, with your little children; furnishing to them the opportunity to retrench somewhat from their little expenses, that they may have the merit of aiding in the good work, the more acceptable to God, as it demands some sacrifice on the part of man. The blessings which will thence flow to you, and to your dear children, will be a precious inheritance, because, above all, they will plant deeply in your families, that righteousness which is the inexhaustible source of all true happiness. *Generatio rectorum benedictur.* Besides, they will assure to you the possession of that *hundred fold* of the Gospel, which can never be wanting to those who know and practice good works.—*Centuplum accipietis.* And lastly, you will experience in your hearts much joy, if, by your bounty, a church suitable to the majesty of our holy religion, shall arise on one of the noblest sites of our City. You will tell your children that they too have contributed to build that church; and they, with a just pride, will repeat your

words to their children, and children's children.—Thence will arise those religious traditions which are always so many safeguards for the sacred deposit of the faith. God, too, will bless them, for charity is hereditary.—*Polens in terra erit semen ejus.—Generatio rectorum benedictur.*—Ps. iii.

This Pastoral Letter shall be read publicly in all the churches of the City, where the public offices of the Church are performed, on the Sunday of its reception, and in the Chapter of all the Religious Communities, the first day after its reception.

Given at the Hospice of St. Joseph, in the City of Montreal, this twenty-seventh day of August, One Thousand Eight Hundred and Fifty-four, being the Feast of the Holy and Immaculate Heart of Mary—under our hand and seal, and the counter seal of our Secretary.

† Jc., Bishop of Montreal.
 (By His Lordship's command),
 Jos. OCT. PARE,
 Canon Secretary.

INSTRUCTIONS:

1. Every citizen is requested to prepare, against the visit of the Bishop, the amount of his subscription, or to give his promissory note for the sum—
2. The order of visits will be as follows:—1st—St. Antoine Ward; 2nd—St. Anne's do.; 3rd—West do.; 4th—Centre do.; 5th—East do.; 6th—St. Lawrence do.; 7th—St. Louis do.; 8th—St. James' do.; 9th—St. Mary's do.
3. In order to avoid oversights, it is intended to follow the numbers on the houses.
4. The subscriptions asked for may be made up of the savings upon expenditure not of primary importance; so that it may be said that the building of the Cathedral has not been a burden to any one.
5. These subscriptions are payable in four years, or upwards; and the terms are left to every individual's own convenience.
6. All are requested to contribute, the poorest as well as the wealthiest; each according to his means. The one thing needful, is, that the contributions be given with a cheerful heart.

THE NEW MINISTRY.

The adverse division on the Speakership was a sufficient indication of the weakness of the Hincks' Cabinet, even if it did not call for an immediate resignation. But close upon this defeat followed another, which left the Ministers no alternative but to resign their Portfolios into the hands of His Excellency.

M. T. Brodeur, Returning Officer for Bagot, had, it seems, contrary to law, returned himself as duly elected. This proceeding was attacked by M. Dorion and the Opposition, as a breach of privilege; and M. Brodeur was summoned to the Bar of the House to answer for his misdeeds. Hereupon arose a long, desultory, and not very dignified discussion, in the course of which M. Brodeur's ministerial friends sought to obtain some twenty-four hours' delay; upon three successive divisions the Ministry were left in a minority, and the next day Mr. Hincks announced that he, and his colleagues, had resigned.

Upon this it seems that Lord Elgin sent for Sir Allan McNab, and committed to him the task of making the necessary Ministerial arrangements. Sir Allan put himself in communication with M. Morin, the acknowledged head of the sound portion of the French Canadian party; and after some time spent in negotiating, the following combinations were announced to the country:—

In Lower Canada, all the members of the former administration retain their Portfolios.

In Upper Canada, the Ministry is composed as follows:—

- President of the Executive Council—Sir A. McNab.
- Attorney General—Hon. John A. McDonald.
- Solicitor General—Hon. H. Smith.
- Inspector General—Hon. W. Cayley.
- Post-Master Gen.—Hon. Mr. Spence.

On Monday, M. Morin announced the formation of the new Cabinet, and moved for an adjournment of the House. Mr. Hincks gave some explanations, denying that it was by his advice that the Governor acted, when he called in Sir Allan McNab. He would support the new administration, if it adopted, and carried out his measures. Some other members addressed the House, but elicited no further information. The House then adjourned till Wednesday.

It would be premature to speculate on the result of these new combinations upon the great measures now before the country. Some short delay and indulgence the new Ministry are well entitled to ask, ere judgment be pronounced upon their policy. That the country still retains the services of M. Morin, and his French Canadian colleagues, is, in many respects, a subject of congratulation, and holds out good prospects that the interests of the Church will not be overlooked. We believe we may say that M. Morin and his friends are fully awake to the importance of putting the separate schools of Upper Canada on a sounder footing; and that they are determined to give to the minorities, in both sections of the Province, equal privileges in the matter of State support for education. We trust that it may be so; and that thus the grievances, under which our Catholic fellow citizens of the Upper Province have so long labored, may be for ever removed. Any Ministry, as we said in our last, which shall honestly and effectually carry out these salutary Reforms, will deserve well of the Catholic community; and need certainly expect no opposition, on that score, from the TRUE WITNESS.

On the "Reserves" question, the present Ministry are pledged to a speedy, final, and equitable "adjustment," by the terms of the Speech from the Throne. Such a solution of this long agitated question is much to be desired; and our opposition to Mr. Hincks' plan, was based upon this—that it was not

an equitable adjustment of the question, but was most unjust and oppressive towards Catholics. However, upon this question we shall say nothing until the Ministerial policy is more clearly defined.

The *Morning Chronicle* of Quebec, hints at delay, and a fresh appeal to the country, under the New Franchise Law, in order that the voice of the people may be allowed fairly to express itself upon this, and other important questions about to be submitted to the Legislature; common sense would seem to dictate the propriety of this policy. It is universally asserted that our Legislative machinery is very defective: the Lower House has pronounced its own condemnation—proclaiming itself, not to be, as at present constituted, an adequate representation of the Canadian people; whilst the Upper House, or Legislative Council, is condemned altogether as quite unsuited to the wants of the age. With our "Statute Mills" in such execrable condition, how absurd then would it be to impose upon them the task of grinding out new superfluous laws! Evidently the very first thing to do, is, to put the mill gear in order—then, and not till then, we may expect to see a really good article turned out. As it is, the present Legislature does not possess, and does not deserve, the confidence of the country. It is inadequate for the purposes to which it has to be applied; and if we want work done, the sooner it is superseded by new and improved machinery, the better. In short, the whole question resolves itself into this—If the Legislature, as at present constituted, is adequate to the task of finally settling great and important questions, such as the "Clergy Reserves" and "Seigniorial Tenure" questions, it must be a full and fair exponent of the wants and views of the community; and therefore stands in no need of Reform. If, on the other hand, it requires to be Reformed, it cannot be a full and fair exponent of the wants and views of the community; it can not therefore be adequate to the task of finally settling the Clergy Reserves and Seigniorial questions. From this dilemma there is no logical means of escape.

We have heard much surprise expressed that, at Quebec, nothing has as yet been done to bring under the notice of the Legislature, the gross cases of jury-packing and attempted bribery, by the Sheriff of Quebec and his deputy, which took place last year, upon the trials arising out of the Gavazzi riots. "Are the Irish Catholics of Quebec?"—we have repeatedly heard it asked—"going to put up with these things tamely?" Is it possible that there is not enough of energy and public spirit amongst them, to force on an investigation into the scandalous attempts of a public officer of our Courts of Law, to defeat the ends of justice? Are jury-packing and bribery, when perpetrated in the interests of the Holy Protestant Faith, to go unpunished, unreprieved? We cannot answer: but we cannot easily believe that the Irish Catholics of Quebec intend to put up quietly with the insults that have been offered, and the well high successful villainy that was meditated against them. If they do, they will be the chief sufferers: nor will they have any right to complain if, in any future trials, springing out of religious or political quarrels, they are treated in a similar manner by their Protestant lords and masters.

But the knavery of the Sheriff of Quebec concerns not the Quebecers only; it is an insult to the whole community. It has brought disgrace, indelible disgrace, upon the administration of justice in Canada: it has cast well merited suspicion upon the integrity of our legal tribunals; and has inflicted a wound upon society that will not be healed for many a long day. Whilst the suborner and falsifier is allowed to occupy the position of Office bearer in our Courts of Law, honest men can place no confidence in them.

We see that petitions on the Gavazzi business have already been presented in the House of Assembly. Surely the Irish Catholics of Quebec will not be behind hand with their's.

Under the head "*American News*," will be found a short account of the Protestant outrage at Newark, accompanied with the truly Protestant accessories of the sacking of a Catholic Church, and the murder of an Irish Catholic. It was asserted that the row originated with some Irish Catholics, who stationed themselves in the Church, insulted, and threw stones at a Protestant procession as it was passing quietly along the streets. But these statements have been thoroughly refuted by the evidence elicited on the Coroner's Inquest; and its falsity is admitted, even by the leading Protestant journals.—In a subsequent article upon this disgraceful occurrence, the *N. Y. Tribune* says:—

"But whoever may have thrown those stones, we hold it already settled that they were not thrown from the Catholic church, which fell a victim to the fury they engendered, and that no preparations for assault upon the procession had been made therein. That church stands fairly exculpated from all offence, and its devastation is an unprovoked and shameful outrage which reflects great discredit on Newark, and on belligerent Protestantism. And it is worthy of note that while this is the fifth or sixth Catholic edifice which has been destroyed or devastated by mob violence in our country, there is no instance on record wherein a Protestant house of worship has been ravaged by Catholics."

The last and most trustworthy account of the whole transaction is to be found in a communication to the editor of the same journal. The writer says, and undertakes to prove—that,

No shots were fired, or stones thrown, from the Church, except by members of the procession.

That the great proportion of the Protestant procession were "heavily drunk."

That Protestants commenced, and carried on the attack upon the Church, without any provocation from Catholics.

That the only persons inside the Church when it was attacked, were four members of the clergy, a servant woman, and a boy. It was with difficulty that the Rev. Mr. Butler, the officiating priest of the Church, escaped with his life.

These repeated church burnings, and murders of Irish Catholics in the United States, which the authorities are either unwilling or unable to repress, may well teach us in Canada to appreciate the blessings which we enjoy; and to return thanks to God that we are not citizens of the neighboring republic. "There are but two governments in the world," the Czar Nicholas is reported to have said in a late interview with Dr. Cotman—"Russia and the United States." And if by "Government," the Czar meant, absolute despotism, the Czar was perfectly right. In one respect there is a striking resemblance betwixt the Yankee Republic and the Russian Empire—in the one we have a democratic despotism; in the other an autocratic despotism; of the two, the latter is perhaps the less degrading.

Yes; there are but two Governments in the world, where brute force is the *suprema lex*—an absolute monarchy, and an absolute democracy; and, in that they are both absolute, in neither can there be any solid guarantee for the security of life or liberty, of person or property. In one, the will of the Czar in the other, the will of the mob, supply the place of law and reason; but in both, the subjects to that will are slaves. No doubt the Czar, in his conversation with Dr. Cotman, enunciated a great truth; but we think that the latter was very foolish to repeat it.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.

We have been requested to publish an Address, adopted at the last Annual Meeting of the Young Men's Association, which took place on the evening of the 5th inst., and was delivered by its President, B. Devlin, Esq. Its burthen is an exhortation to unity, as the means of extending and perpetuating the influence of Irishmen, in their adopted country. The object is most desirable; the means for effecting it must be determined upon by the Irish themselves.—In compliance with the "Resolution" of the Association, we publish the following proposal:—

TO THE YOUNG MEN'S ST. PATRICK'S ASSOCIATION.

GENTLEMEN—As my term of office expires this evening, I request before resigning the trust so kindly confided to me, the liberty of offering a few suggestions in reference to our future conduct, which I flatter myself, if acted upon, will be found calculated not only to elevate the character of this association, but also to promote the interests of our countrymen throughout the Province. The experience which I have acquired from the results of preceding years, induces me to believe that, although the success which has hitherto crowned our undertakings has been productive of numerous advantages, it is possible for us to increase our sphere of usefulness still more; and animated by this hope, as also by a knowledge of your patriotic attachment to our native country, I feel confident that you will not lightly reject any proposition, no matter how humble may be the source from which it originated, provided you deem it worthy of attention, and discover in its character the means of extending our influence, and of making it more effective.

Gentlemen, the name of the Society into which we have formed ourselves, is, of itself, an unmistakable evidence of our determination to live in grateful remembrance of the country in which the "light of heaven" first dawned upon us; and this, as you well know, is but an act of allegiance which national respect converts into an imperative obligation—an obligation which, owing to peculiar circumstances, is rendered doubly agreeable to Irishmen, most, if not all, of whom will readily admit that, in quitting the shores of Ireland, endeared to us by so many interesting scenes and historical associations, we did not do so, because we grew tired of her ancient habits—her verdant fields and time-honored institutions; but because our heirship to the rank and privileges of freemen was denied to us; until the law of self-preservation dictated the necessity of our seeking a home under a more paternal Government. Yet unpleasant as are the recollections to which our exile must give rise, it is still gratifying to reflect that, in Canada at least, it is exempt from that despotic oppression which renders it almost unendurable by our expatriated countrymen in a neighboring Republic; and that here, if we are but true to ourselves, we have it within our power to attain a position which must always command respect, and guarantee the faithful observance of our rights.

To the accomplishment of this object, I therefore beg leave to direct the attention of the Association; for it cannot be denied that the time has arrived when it becomes necessary for Irishmen to assume a more independent attitude, unless, indeed, they are willing to forego the enjoyment of every privilege, and live in a state of "dignified neutrality," despised and forgotten. Consult, gentlemen, the experience which you have derived from the history of past years, and I venture to say, you will unhesitatingly admit that, for want of proper organization, our influence has been in very many instances uselessly, if not injuriously exercised, and almost invariably ungenerously acknowledged; and this too, let it be remembered, whilst we have had it in our power to secure a different result.

Gentlemen, the Irishmen of Canada ought not to be strangers to each other, nor should they be content with an inferior position in this Province, which owes so much of its prosperity to their industry, and in which it is only necessary for them to concentrate their energies, and unite their efforts, to give a lasting effect to their influence, and at the same time to maintain an honorable distinction in this, the country of our adoption. The Catholic Church, to

which we all belong, commands us to be charitable to each other—to feed the hungry and clothe the naked—the universal law of nationality, before which all men bow with respect—defines the duty we owe to our native country. I ask, have we availed ourselves of the opportunities which Providence has presented to us, of obeying the one and fulfilling the other? And truth compels me to answer, dishonoring to our character as may be the admission, that although much has been done, it forms but a very small part of the good we might have achieved were we more mindful of our obligations to each other.—The fact however is, Irishmen are too liberal in bestowing favors—too generous in reposing confidence—and I am sorry to be obliged to add—sometimes too ready in giving their support to men, many of whom experience proves, no sooner become known, and make a noise in the world, than they spurn the hand that dragged them from obscurity. At home we complained, and certainly not without sufficient reason, that the governing power of the people—the safeguard of the honor and dignity of every country—was, by a despotic exercise of authority, violently taken from its natural custodians, and delegated, as Curran once said to a "succession of men, sometimes with heads, sometimes with hearts—oftener with neither. And here," remarked this illustrious patriot, "the administration of Ireland so often presents to the reader of her history, not the view of a legitimate government, but rather of an encampment in the country of a barbarous enemy, where the object of the invader is not government, but conquest; where of course he is obliged to resort to the corrupting of clans or of single individuals, pointed out to his notice by public abhorrence, and recommended to his confidence only by a treachery so rank and consummate as precludes all probability of their return to private virtue or to public reliance, and therefore only put into authority over a wretched country, condemned to the torture of all that petulant unfeeling asperity with which a narrow and malignant mind will bristle in unmerited elevation; condemned to be betrayed and disgraced, and exhausted by the little traitors that have been suffered to nestle and grow within it, making it at once the source of their grandeur, and the victim of their vices, reducing it to the melancholy necessity of supporting their consequence, and of sinking under their crimes like the lion, perishing by the poison of a reptile that finds shelter in the mane of the noble animal, while it is stinging him to death." Here, however, thank God, we are more happily situated, and independent of that despotic influence, so eloquently described by Curran; yet, strange as it may seem, we live as if we were insensible to the advantages which invite us to participate in their benefits. Unknown to each other as we now are, our actions would induce the belief, that we forget how rapidly the greatness of our country, was eclipsed by a want of union to direct the power of the people. Perhaps, however, it may be said that in Canada the same necessity does not exist; that here it is more conducive to our welfare to imbibe foreign tastes and habits, and let the proof of our liberality, be the unlimited extent of our concessions. If so, I cannot help remarking, that I view our duties in a very different light; and I am led to this conclusion because I see that Irishmen are, even in this free country, systematically disregarded, and that an Irish Catholic, with, of course, an occasional necessary exception, is always the last man thought of, when honors are to be conferred. True, it is, there are times when our country is spoken of with admiration, when her misfortunes are deplored, and her virtues extolled; but, gentlemen, it cannot have escaped your notice, that acknowledgements of this kind are only made at particular periods, and when our influence is needed for the accomplishment of some object. The fault, however, is our own, for we certainly would not be subjected to such contemptible trifling if we were less generous, and made it a rule to set a just value upon the importance of our position. But, unfortunately, we go on distributing our favors without considering how they may be reflected, and without a proper guarantee as to the manner of their application. When men present themselves as candidates for our good will, we sometimes forget that distinction is necessary, and a preference due. We sometimes forget that an Irishman, even though he is not exempt from his share of human weakness, is still a more trustworthy friend than he who has been born a stranger to our interests, our feelings, and our principles. We forget that by travelling beyond the limits of our own circle in search of men to receive our confidence we proclaim to the world that we are devoid of native talent, and unfitted to occupy a place in the Councils of the country. We are, however, the only people who make this mistake; and it is the hope of directing attention to its ignoble results that emboldens me to address you upon the subject. For I feel, and so must all of you, that upon a proper representation depends the vital principle of political existence. I call you, therefore, to the plain question of fact. Do you consider that the Irish Catholic population of Canada have a proportionate share in the administration of its affairs? I think you will answer—they have not, nor never will, until we make up our minds to unite our power instead of pulling in opposite directions; for then only will the effect of our force be felt, and the direction of our union made happy.

During this summer you have, doubtlessly, been pained at witnessing the misery and destitution which our unfortunate countrymen and countrywomen presented to our view, upon their daily arrival amongst us. Think you, if we had been properly united, and in a position to speak with one voice, and yet together, that many of these hapless victims of tyrannical laws would not have been rescued from an untimely death, or that any of them would have been permitted to perish before our eyes, and upon the public wharves

of the city, and in the presence of wealth and pomp, without any other hand being raised to mitigate the bitterness of death, save that of the ever-watchful Catholic Priest and devoted Nun, who have been left alone and unaided to cheer their last sad moments with words of hope and a promise of a brighter and happier future. Depend upon it, if we were associated together, as the members of one family ought to be, that speculating ship owners would not dare to commit their living cargoes to the accidents and dangers of a sea voyage, heedless of their comfort and regardless of their wants. No; nor would the Government of Canada dare to rob them, as they have this year, of the immigrant sheds in this city, which, though a most miserable construction, were still sufficient to protect the exiled wanderers from the fatal consequences of exposure to a burning sun; no, nor think that, once here, they would be transported from one end of Province to the other, as is the constant practice in worn-out steam boats, condemned by fashionable travellers, and in crowds endangering their lives, and, as frequently occurs, producing their deaths. Nay, I am convinced if there was a thorough Irish organization, which would watch over this department of the public service, that the rulers of the country would at least show as much respect for the lives of the immigrants as they now do for the accommodation of imported genteel railroad contractors. But, of course, as long as we remain silent spectators of this criminal neglect—as long as we, without a murmur, permit such an inhuman and unchristian act as the taking of the Point St. Charles sheds without any other refuge being given in its stead; so long will every Canadian Government remain insensible to the distress which the unprotected immigrant must consequently be obliged to suffer.—Gentlemen, I think you will agree with me in the opinion, that it is our bounden duty to use every effort of which we are capable to terminate this unholy traffic in human flesh; that we who have the benefit of experience, and are raised above want, should acknowledge our gratitude to God and our devotion to our country, by protecting our less fortunate countrymen from the imposition of strangers, who fatten upon their misfortunes, by taking advantage of their ignorance. Rely upon it, we cannot engage ourselves in a better cause, or in one that will redound more to our own honor, or to the good of humanity. Only imagine if all of us here assembled were just landed in this city, after a long and wearisome voyage, without means and without friends, how happy we would feel upon finding that the patriotism and charity of our countrymen who had preceded us to Canada, foresaw our difficulties, and generously provided for our wants; and that instead of having to endure the chilling taunts and bitter sneers of the pitiless strangers, our hearts were warmed with the melody of an Irish voice, bidding us a *cead mille fálthú*. Nay, I am certain that in this way we would best celebrate the birth, and honor the divine mission of our glorious Apostle St. Patrick; for surely he would smile with heavenly approbation upon our efforts, and sanctify so glorious and patriotic an undertaking.

But as you may ask how are the evils which I have pointed out to be remedied, I deem it my duty here to state that, in my opinion, they are susceptible of redress through the combined influence of the St. Patrick's Societies of Canada; and, therefore, if you should think the proposition worthy of adoption, I would suggest that the Secretary of this Association be instructed to write to the different other St. Patrick's Societies in Canada, requesting them to send their officers to this city upon a day to be named, should they approve of the movement, not only to discuss the subjects to which I have briefly adverted, but also to adopt such rules and regulations for our future guidance as would enable us to enter into a friendly association which would make us better acquainted with each other, and, at the same time, give a proper direction to our opinions. Besides, at the present day, there are many questions of vital importance to Catholics which it behoves us not to disregard. On every side we see ourselves surrounded by secret organizations, which, it is evident, are not intended to promote our welfare; and hence it cannot be a matter of surprise that we should ascertain our own strength, and avoid detracting from its efficacy, either by internal dissension or unfriendly estrangement. I do not, however, pretend that we should imitate the example of the "Orange" or "Know-Nothing conspiracy;" that we should be governed as they are by mysterious signs, or guarantee our fidelity of their observance by the obligation of an oath. No, the utmost extent of my expectations is, that the proposed convention would result in establishing unity of action amongst the Irish inhabitants of Canada; and that through the increased influence which would be thus created, we would not present the degrading spectacle of being weakest where we ought to be strongest. Another result to which I look forward in the event of the convention being held, is, the establishment of St. Patrick's Societies in every city, town, and county in the Province, whose officers would, of course, be expected to give in their adhesion to the convention, which, it is not unreasonable to hope, if once opened, would afterwards be held annually; and also that there would be one General Constitution to be observed by all the Societies, with a Central Committee composed of as many members from each as should be deemed necessary; that within the year this committee would meet as often as circumstances might require; leaving the different branches of the parent stock to flourish through the wisdom of private By-Laws, made for their local government.

Such, Gentlemen, is a general outline of the proposition which I have the honor to submit; and although, at first sight, it may appear visionary, or impracticable, I trust you will observe that there are many details connected with the movement which, if ex-

plained, would perhaps, recommend it more favorably to your notice; but which a fear of trespassing too much upon your attention, induces me now, to pass over unnoticed. Enough, however, I hope has been said to direct your attention to the main object, which is, an organization with an Irish heart in its centre—an alliance which will show that we are determined to be the judges of our own conduct—and that men who have been in the habit of insulting us by vows broken and pledges violated, shall no longer be permitted to carry on the trade with impunity. An Irish convention; what joy would it not bring to the heart of Old Ireland, to learn that her exiled sons in Canada had assembled in Council to deliberate in a spirit of brotherly love and national affection over the events of the past, and the prospects of the future; that through their patriotic efforts the foundation of an Irish colony had been laid, within which the immigrant would find a secure home, and a safe retreat from the pestilential influences of city life. With these remarks, I will leave the subject in your hands, confident, however, that if it should find favor here, and be confirmed by the approval of other St. Patrick's Societies; that the Irishmen of Montreal will give us all the assistance in their power to carry out the project and make the visit of our friends as agreeable as possible.

In conclusion, gentlemen, permit me to return you my most grateful thanks, for the kindness and courtesy with which you have invariably treated me, during my term of office; and allow me to add, that we have every reason to feel proud of the flourishing position which our Association now occupies, as well as of the happy consciousness, that within the year we have been enabled to contribute our share towards the cause of charity. Now, let but the same generous indulgence and kindly feeling which has hitherto characterized your discussions be always practised, and I have no doubt, that when another year rolls over us, we will have still greater reason to rejoice over the good we will have done, and the means by which it was achieved.

When inserting a communication from "Anti-Know-Nothing," in the TRUE WITNESS of last week, we did so under protest that we did not guarantee the accuracy of his statements, and with the assurance that our columns were open to any who might feel themselves aggrieved. Since then, we have received the following communication, from the Captain of the Union Fire Company, in which the statement—that Catholics are excluded from that Company—is positively denied. In justice to Mr. May, we insert this denial; and beg leave to express our satisfaction at learning that no such exclusive organization is practised by him and his comrades. The Firemen of Montreal have honorably distinguished themselves on many a trying occasion, and we may boast, that no City on this Continent possesses a smarter, or more gallant body of men. It would indeed be a pity, if religious distinctions should be allowed, to break up the good feelings that have hitherto prevailed amongst them; and we think all honest citizens will unite with us, in deprecating all attempts at imposing on our Fire Companies any exclusively religious qualifications. We have put Mr. May in possession of the name of our correspondent, "Anti-Know-Nothing."

To the Editor of the True Witness.
Sir,—It was only last evening my attention was directed to a communication in your paper of the 9th inst., by "Anti-Know-Nothing," wherein he says he has been credibly informed that the Union Fire Engine Company has entered into the Know-Nothing conspiracy against Catholics &c. &c. Allow me to inform your correspondent—that there is not a particle of truth in his statement; and that if he is not better posted up in the news of the day, than he is in this instance, his information will not likely benefit your journal much, or add to his character for veracity.—Yours truly,
S. H. MAY, Capt. U. F. Company.
Montreal, Sept. 13th 1851.

We learn from the *Toronto Mirror* that the Bishop of Toronto conferred the Holy Order of Priesthood on the Rev. Mr. Corman, on the 3rd inst.

James McDonald, Esq., has kindly consented to act as Agent for the TRUE WITNESS, for Williams-town (C.W.) and its neighborhood.

"The Metropolitan," for September, has been received—an excellent number. The article on "Catholic Journalism" contains many important hints to the conductors of the Catholic press; we feel inclined heartily to endorse the following sentiments:—
"An editor, as such, has no right to use the language of direction or dictation in regard to matters the decision of which belongs to the ecclesiastical tribunals. To do so would not only be invading another's province, but exposing the episcopal or sacerdotal office to popular contempt. Questions that call for a practical decision from the Church, are not fit subjects for newspaper controversy."

The Rev. Mr. Ryerson's letter in our next.
Acknowledgments in our next.

WANTED,
ON THE GRAND TRUNK RAILWAY,
BETWEEN MONTREAL AND LACHINE,
FROM 12 TO 20 GOOD MASONS,
IMMEDIATELY, to whom the VERY HIGHEST WAGES will be given, and Payments made at the end of every Second Week. Enquire of
D. McGRATH,
Dechamps's Tavern, (Tanneries),
Or at his own Residence, Lachine,
Sept. 6.

FOREIGN INTELLIGENCE.

FRANCE.

The seizure in Belgium of an infernal machine has led to the arrest of several French political refugees. The *Blatte Belge* says—

"Several arrests, which seem connected with politics, have just been effected at Brussels. M. Victor Considérant, well known as the head of the phalansterian doctrine, has been locked up at the Palais Carmes, accused, it is said, of having purchased arms for the purpose of organising a plot against the Government. An arrest which surprises us still more is that of M. Van der Elst, who fills a high post on the staff of the railway. It is related of this latter that the police seized at his office a package sent to him from Liege by a French political refugee, and in which it is said an infernal machine and a revolving pistol were found. We have to add that M. Considérant declares that he purchased the arms with a view of sending them to Texas, where it is positive that he has organised a phalansterium; and M. Van der Elst, on his side, affirms that he received the package only to oblige the refugee who sent it, and who informed him that it contained soap. On the other hand, says the *Indépendance*, we are assured that the person who sent the case to M. Van der Elst is not a French refugee. But, besides M. Considérant, there is another French refugee arrested, as well as the person who sent the package, containing not an infernal machine, but about half a score of small bombs of a particular kind. The manufacturer of these bombs has also been arrested."

PARIS, AUG. 20.—The official returns of the cholera in Paris are become very satisfactory. There are hardly any new cases, and the medical journals say that it is rapidly disappearing.

The columns of the *Moniteur*, contain an Imperial decree, exemplifying with no ordinary force the mutability of all human affairs. Most readers will be aware that the Emperor Napoleon I. gave directions by his will for the distribution of a large sum of money among those who had fought the battles of France under his command. Circumstances prevented for a considerable period the operation of this bequest, but it has at length been put in the way of accomplishment by the present Emperor of the French, and in the official journal of Tuesday last appeared the necessary ordinances for the purpose. Now, whatever may have been the speculations of Napoleon I. on this point, we may very safely conclude that he never anticipated the fulfilment of his wishes more than 30 years after his decease, through the agency of a Napoleon III., seated, by the Grace of God and the will of the people, on the throne which he himself had filled. But another feature of this incident is more remarkable still. At the very moment when, by virtue of unexpected events, this Imperial legacy to the wounded of Waterloo is at last made recoverable, the comrades and successors of these very soldiers are fighting shoulder to shoulder with the men who were then their enemies. The will of the great Napoleon has only taken effect at a period when all the ideas and combinations of his age have been utterly superseded—when a French empire has been recognized as symbolical, not of war, but of peace, when Frenchmen and Englishmen are the truest of allies, and when an antagonism which shallow politicians used to call eternal has been exchanged for a friendship based on that most substantial of all grounds, the common convictions of the two nations.—*London Times*.

NURSES FOR THE FRENCH SOLDIERS.—The Minister of War, says the *Moniteur*, has made an appeal to the Sisters of Saint Vincent de Paul to go and attend to the soldiers in the hospitals of the army of the East. The application has been listened to, as twenty-five of these holy women are about to embark at Marseilles in the next mail-packet, and twenty-five others will follow soon after. The worthy superiors have intimated that most probably she will be able to extend the number to 100.

Some grains of wheat which had been taken from an Egyptian sarcophagus, were lately sown by a member of the Agricultural Society of Compiègne. The stems which have risen from this seed are as large as a reed, the leaves are more than an inch in breadth, and the ears have each a hundred grains of very large size, "so that," adds the correspondent of the *Académie des Sciences*, "the seeds have multiplied 2,000 fold."

SPAIN.

The new ministry in Spain have ordered that all arms taken by individuals shall be given up to the junta, which has produced much discontent, and some arrests have taken place in consequence. O'Donnell, for the purpose of obtaining popularity, urges the disbanding of the army. Queen Christina is still at the palace. The ministry remains divided, and the republicans and anarchists grew so turbulent, that the Dictator threatened to leave them to themselves, and return to Logrono. The Queen's favorite has escaped to France. The Queen Mother is still in Madrid; but her husband, Munoz, is, we understand, in Paris. There is considerable clamor against the declaration of Espartero and his colleagues that the question of dynasty shall not be discussed by the constituent Cortes. A report has prevailed—we know not whether true or false—that the Patriarch of the Indies and the King Consort's Confessor have been exiled. Barcelona has been reduced to something like order; and in the rest of the Peninsula great quiet prevails.—*Catholic Standard*.

ITALY.

The partisans of Mazzini in Genoa are annoyed at the manly declaration of Garibaldi with regard to the revolt in Parma.

The Piedmontese Government is following rapidly in the footsteps of the sacrilegious robbers who in-

vented the English Protestant Reformation. An arrogant and insolent deportment towards the Holy See—arrest and imprisonment of Bishops—suppression of convents—expulsion of Religious—confiscation of ecclesiastical property—substitution of secular for canon law—diversion of monastic funds to temporal uses; these are the fruits of the "reforming" spirit in the kingdom of Sardinia.

On the 12th of August, Signor Rattazzi expelled the Chartreux from their convent at Collegno. The circumstances under which this outrage was perpetrated give a peculiar baseness to the deed. In 1852 the Lunatic Asylum at Turin being overcrowded, the Chartreux charitably offered the use of part of their convent to ease the pressure on the Asylum. Now, again, the increase in lunacy—a very natural consequence of the revolutionary mania that prevails in that part of Italy—has rendered the Asylum too small for the exigency of the moment; and the Government, instead of hiring a house, as would be done in England in such an emergency, have laid violent hands on the convent of the Chartreux, and taken forcible possession of the property of the Religious.

When the Religious remonstrated against the threatened spoliation, they were offered the alternative of a residence elsewhere, or pensions for their lives; as if it were lawful for them, or consistent with their duty, to barter away what did not belong to them personally, and to surrender property which belonged to their Order, and was founded by the piety of other days.

Influenced, however, by far higher motives, the Chartreux refused to be consenting parties to the proposed robbery; and when the myriads of Radical despotism came to expel them by force from their own house and property, they encountered the tyranny with the following calm and dignified protest:—

"On the 10th of the current month of August, while the undersigned Fathers of the Certosa of Collegno attended, according to their regulations, to the occupations of the institution itself, their superior being absent, the armed force invaded their house. After having surprised the porter, the fathers were violently expelled (one of whom had been ill for a month, been bled three times, and had an application of leeches), without giving them time to remove their own furniture, and even shutting the church, although they had not finished transporting the sacred vestments, while some of the invaders and other strangers (who could not certainly belong to the pious population of Collegno, who, on the contrary, showed themselves much afflicted by such violence) introduced themselves into the convent and robbed it of articles of value, and among other things of wine and viands. The Fathers of the Certosa of Collegno had been requested some days previously to cede their house, but, not being able to accede to such a demand without having an order from their superiors, they asked for, and obtained, as was most reasonable, the time necessary for making the proposed interpellation. But suddenly driven out, and presently received by a pious person, without whose charity they would have found themselves in the middle of the public road, after having protested in words against this act of spoliation, while waiting the orders of their superiors, they now protest afresh in writing, both before generous Piedmont and before Catholic Piedmont, that such duplicity may be recalled. They protest, in the name of property, guaranteed by the law, and violated by a despotic act, of which it is denied throughout to give them communication; they protest in the name of the inviolability of domicile highly offended; in the name of the liberty of association, recognized by the Piedmontese Constitution; in the name of religion, impiously insulted with violation of the cloisters and the canons; in the name of honesty, which renders sacred a word given and a promise made; and, finally, in the name of the laws of humanity, trampled on without regard."

This Protest served only to whet the fury of the revolutionary and latitudinarian Ministers of the Sardinian Crown, and the expelled monks were forced to retire to Luperga. It was not enough, however, to plunder their property, they must be also robbed of their good name; and, accordingly, the havoc committed in the convent by the agents of the Government, who destroyed a great deal of property, was, with refined and devilish malice, attributed to the Religious.

Since then a similar outrage has been committed against the Sisters of the Monastery of the Holy Cross at Turin. In this case, the miscreant Rattazzi was even more insolent and brutal than in the case of the Chartreux. When the Sisters intimated that they could not quit their convent, according to their vows, without the authorisation of the Holy See, the brutal ruffian replied that he would soon solve their difficulty; for, if they did not go voluntarily, and with a good grace, he would have them removed by force. And he kept his word. The convent was beset by two troops of gens d'armes, who demanded admittance. This was refused. The valiant heroes then summoned the Sisters to surrender in two hours, at the end of which time they were assured the place would be taken by assault. Two hours rolled over, and still the besieged showed no sign of capitulation. Some carabineers were then called up, and an attempt made to force the great gate of the convent. It resisted the pressure, however; and the aid of the military, with scaling ladders was put into requisition. A breach in the wall was attempted, but the force applied was insufficient. At length, the great gate was forced, and the Sisters fled to the chapel for refuge; but when it is known that the wretches whom the Minister employed to execute his atrocious orders on the occasion were those who formed the Republican Guard in 1848, it will be easily conceived that the altar of God afforded no sanctuary to His devoted virgins.—Brute force overcame the passive resistance of the servants of Jesus Christ, and right had to succumb to might.

Nor is this the last of these nefarious attacks upon

the Church by the Piedmontese Government. We learn that the Dominicans, the Capuchins, and the Barnabite Monks are menaced with similar spoliation and indignity.—*Catholic Standard*.

GERMANY.

The capture of Bomarsund has had a favorable effect at Vienna. The moment the news arrived the order was given to the Austrian corps that had long been collected in menacing attitude on the boundaries of Wallachia and Moldavia, to march into the Principalities, in virtue of the treaty with Turkey and the new convention with the Western Powers.

SWITZERLAND.

PROTESTANT MISSIONS.—The Mormons are still busy in the Bernese Oberland, at Interlaken, and other places. Their chief agent there is a native carpenter, who has been a member of the society of the "Selected on the Salt Sea," at Copenhagen. At his house was found the Mormons' book, a sort of Bible, with adulterated stories and prophecies from the Old Testament, and the names of false prophets, such as Moroni, Ulli, &c. This man is the same that conducted a christening in the moonshine, in consequence of which a woman went mad. Another apostle is journeying about Switzerland, trying to make converts.

THE BALTIC.

PROBABLE ATTACK ON RIGA.—There is a report that, after the capture of Bomarsund the allied fleets will attack Riga. This report is thought to be confirmed by a letter addressed by Captain Heathcote, commanding the Archer, to Mr. Hartslet, the English Consul at Memel, requesting him to inform "the foreign Consul at Riga, that all foreign neutral ships were required to leave the port in ballast by the 10th at farthest, and that after that day they would be liable to capture as lawful prize of war." The defences of Riga are not strong. The town is contiguous to the provinces of Courland and Livonia, and it is thought not impossible that General Baraguay d'Hilliers, by way of making a diversion, may march into the interior of the country.

THE PRIZE.—The Aland Islands form an archbishop's see of about eighty inhabited islands, and a vast number of rocks and islets, in the province of Abo, in the gulf of Bothnia, at the entrance, between latitude 59 deg. 55 min. and 60 deg. 32 min. N., and longitude 19 deg. and 21 min. E. The population is 15,000, and they are all of Swedish descent. Rye, barley, potatoes, and flax are raised sufficient for the population. The manufactures are wool and sailcloth for home use. The exports are salt, beef, butter, cheese, hides, cured fish, and firewood. The imports are salt, colonial produce, and manufactured goods. These islands, taken from Sweden in 1809, are of great political and military importance to Russia, and contain several fortified ports, generally the station of a part of the Baltic fleet. Near them Peter the Great gained his first naval battle over the Swedes in 1714. The chief island, Aland, has an area of 28 square miles, a population of 9,000, and a good harbor (Bomarsund) on its west side.

PRUSSIAN PREPARATIONS ON THE BALTIC COAST.—The garrison of Swinemunde has been reinforced by a part of the 9th Regiment. Reinforcements of artillery have been ordered to Dantzic, Pillau, Stralsund, and Kolberg, Penemunde, and Stralsund, are to be immediately placed in a state of defence.—*Aachener Zeitung*, August 16.

SEAT OF WAR IN THE EAST.

THE RUSSIAN RETREAT.—On the 5th of August the Russians began to evacuate Jassy. The troops were expected to leave about the end of August. The headquarters of General Von Osten-Sacken will be transferred from Jassey to Mohiley, in Bessarabia.—The works on the fortifications on the line of the Sereth are stopped. The St. Petersburg journals maintain complete silence respecting the retrograde movement of the invading army. They are naturally embarrassed how to explain to the Russian public the conversion of offensive, into defensive operations.—Prince Paskiewitch has arrived at Warsaw, and is about to take the command of the army.

From Varna we learn that the cholera is making fearful havoc among the Allied armies—the English having lost about 700, and the French not less than 7,000—two thousand of whom perished in the dreary marshes of the Dobrudschia; and even a moderate estimate anticipates that the total mortality will amount to 15,000 men.

The correspondent of the *Morning Chronicle*, writing from Varna on the 6th, says:—

"The British Army numbers at present 31,700 men, including the sick and invalided. I do not think that more than 29,000 men could be brought under arms, estimating each division at 5,500 men. The French could not muster so many men fit for service in proportion. Their divisions, which are nominally composed of 12,000 men, cannot at the present moment be considered considered stronger than 9,000 or 10,000. Inclusive of cavalry and artillery, they do not therefore dispose of more than 45,000 men.

"Varna must be the very opposite of Arcadia. We have been shown a veritable letter fall of curses on the place, black as ink could write them. It is from a cavalry man, and if we believe his tale—indeed we cannot doubt it—the sufferings of the garrison of Troy were nothing to the privations and annoyances of her Majesty's horse, foot, and dragoons in the service of the descendants of the Prophet. To enumerate:—Scarcity of provisions—sometimes none at all—all bad; no porter, broiling sun, sore eyes, fever, cholera, no rest, dirty Turks, impudent, overbearing Frenchmen, snakes, toads, locusts, and lizards. Let some of our youthful gallants, ambitious of a military life, just imagine their sensations under such circumstances, and fancy their mental suffering, if, after waiting until the bullock, which had been yoked all day to the cart, was killed, quartered, and cooked for their supper, they had the mortification of seeing an impudent lizard snap up his "beef" steak, and make away with it. We wish this letter was lithographed and circulated as widely as possible; it might, at least, help to increase the bounty."—*Nation*.

THE ATTACK UPON THE CRIMEA.—It was reported on the Paris Bourse on Tuesday that the expedition for the Crimea sailed on the 14th from Varna.

VARNA, August 4.—The preparations for a landing in the Crimea are being carried on upon a vast scale. Seven Turkish line-of-battle-ships are anchored in the roads off Varna, two British men-of-war and two French, a great number of Steamers, and about 120 transport ships. According to every appearance, it will only require eight days more to complete this Herculean enterprise. The decisive blow will, therefore, in all probability, be struck towards the middle of August—about the 15th. Among the material about to be embarked, I remarked an immense number of fascines and gabions. That clearly shows that a regular siege is intended by land against the fortifications, which on that side protect the port and fortress; and that not only the destruction of the fleet is contemplated, but also the occupation of the Peninsula.

40,000 Russian troops are said to be encamped round Sebastopol.

In Asia the Russian Army under General Butoff, is said to have obtained a decisive victory over the Turks—three thousand of the latter being left dead upon the field, and twenty-three thousand taken into captivity. Coming from a Russian source, this rumor is very probably exaggerated, though it is also likely to be substantially true.

THE NEGOTIATIONS FOR PEACE.—Three important state-papers have just been published—a letter from Lord Clarendon to the British Ambassador at Vienna, the reply of the Earl of Westmoreland, and a note from the Austrian Minister, Count Buol. The gist of these documents is thus summarized by the *Times*:—"The substance of these notes is, that after repeated confidential conversations in Vienna, Paris, and London, the three Courts are of opinion that the existence of the Ottoman Porte cannot be connected with the general equilibrium of Europe, and the relations of Russia and the Porte cannot be established on solid and durable bases."

"1. Unless the Russian Protectorate of the Principalities of Wallachia, Moldavia, and Servia, be discontinued, and the privileges secured to those provinces by the Sultan placed under the collective guarantee of Europe.

"2. Unless the navigation of the Danube, at its mouth, be freed from all obstacles.

"3. Unless the treaty of the 13th of July, 1841, be revised in the interest of the balance of power of Europe.

"4. Unless the Russian claim to the official protectorate of the Christian subjects of the Porte be given up.

The British and French governments declare, as beligerents, that they are decided not to discuss or take into consideration any proposition from the cabinet of Saint Petersburg which shall not imply on its part a full and entire adhesion to these principles; and the Austrian Cabinet, taking cognizance of this declaration, accepts for itself the engagement not to treat except upon these bases; all parties reserving to themselves a free deliberation on such further conditions or guarantees as the continuation of hostilities with France and England or the commencement of hostilities with Austria may render necessary."

THE CZAR'S REPLY.—Letters have been received from Berlin to the effect that on the previous day Prince Gortschakoff had received the answer of the Russian Cabinet to the propositions of the other Powers. It is said that Russia does not absolutely reject, but even recognizes them as capable of being made the basis of new negotiations, after certain modifications in reference to the common protectorate of the Principalities and the preservation in their integrity of the privileges of the Greek Christians.

CLOUDS IN THE WEST.—The proposed sale of the Island of Sitka by the Czar, to the United States, is now formally announced by the American journals—and of course so desirable a project is hailed with enthusiasm throughout the Union. Dr. Cotman, an American gentleman, who had been residing at St. Petersburg for several months, has arrived in Washington invested with full powers to treat upon the subject—the Czar being completely indifferent about the terms, in his eagerness to arrange an *entente cordiale* with the Great Republic. It is amusing to conceive the enormous trouble which Nicholas has taken to convince the Yankee Doctor of his American sympathies—not sparing the character even of his own subjects when it stood in the way of a compliment likely to tell:—"There are," said he, "but two governments in the world—those of Russia and America; and, although I have the greatest regard for the latter, yet I know it would be impracticable in my country. The republican form of government is best suited," he added, "for the people of the United States, because they are enlightened and intelligent; but with Russia it is entirely different, and the government she has is the only one that is suited to her condition." Fancy an enlightened American swallowing this clumsy parody of Napoleon's celebrated prediction—"In fifty years Europe shall be Republican or Cossack!" Of course, continues the Doctor, "In speaking of our relations with Spain, he says he considers that Cuba is ours by the right of her geographical position, and that, as she commands the entrance to the gulf, we should take her, whether the Spanish Government is willing or not."—*Nation*.

THE GOVERNOR OF CHANDERNAGORE.—It is said that among the passengers by the steamer which brought out Lord Harris was a gentleman, who somehow, came to be taken or mistaken for the new governor of Chandernagore. By virtue of this supposition everybody showed him every attention, and all who had not altogether forgotten their French grammar made it a point to hold a conversation, as opportunity offered with him. He was generally esteemed as an intelligent, affable, and in every way agreeable fellow-passenger. This attention and this esteem he enjoyed not only from the company on board generally, but in a marked degree from the greatest man among them—to wit, Lord Harris. At table he usually sat on his lordship's right, and engaged the lion's share of his lordship's conversation. Well at length the voyage was at an end, and the Governor of Madras and the supposed Governor of Chandernagore were obliged to part, as the best friends must, sooner or later. Lord Harris landed at Madras, and our Frenchman came on to Calcutta.—Here he went ashore and was received at Government-house, but only to take charge of viceregal cuisine. In short, the supposed Governor of Chandernagore proved to be Lord Dalhousie's French cook!—*Bengal Harbinger*.

RELIGION—POLITICS AND SOCIAL LIFE.—It is the hue and cry of the Protestant world, that religion must be altogether separated from politics and the affairs and transactions of social life.

Our moral and intellectual life, depend on a great extent upon our religious training; our political and social life, is but the reflex of our moral and intellectual culture.

It is foolish to talk of the separation of religion from politics. You cannot effect the separation without combining irreligion with politics, which even our Radicals will admit is far worse.

Too BAD.—The editor of the International Journal gives a touching description of his sufferings, whilst attending the Sabbath services in the convalescent during a tour in Canada West.

The text was read, and arranged under two heads, with a great variety of subdivision. The time from 12 o'clock to 1, and from 1 till 2, was occupied with the first part of the discourse.

This should be a warning to all tourists not rashly to thrust themselves inside of a Presbyterian Church. We know by sad experience, how intolerable is the infliction on a fine summer's day.

SOLILOQUY OF A HOUSEMAID.—Oh, dear, dear! Wonder if my mistress ever thinks I am made of flesh and blood! Five times within half-an-hour I have trotted up-stairs to hand her things that were only four feet from her rocking-chair.

INTERESTING TO BARBERS.—It is said that a gentleman residing in one of the large towns of England, whose face rather exceeded the ordinary dimensions, was waited on by a barber every day for twenty-one years, without coming to a settlement.

WASHING DAY IN THE BALTIC.—Some of the officers in the Baltic have been writing home to their mammas for the means of washing and ironing their own linen, as well as for ample instructions how to "get up" a shirt.

A preacher, advertising herself as "Miss Sarah Pellet, a graduate of Oberlin," delivered a discourse in New York, on Sunday last, taking for her text the words, "Stand up, I myself also am a man."

To become Slandered.—Edit a paper, tread on the toes of scamps and rogues, and be sure always to tell the truth.—Western Tablet.

WORMS! WORMS!! WORMS!!!

A great many learned treatises have been written, explaining the origin of, and classifying the worms generated in the human system.

Such an expelling agent has at last been found. Dr. McLane's Vermifuge proves to be the much sought after specific—its efficacy being universally acknowledged by the entire medical faculty.

New York, October 15, 1852.

This is to certify that I was troubled with worms for more than a year. I was advised to use M'LANE'S CELEBRATED VERMIFUGE. I took one bottle, which brought away about fifty worms; I commenced improving at once, and am now perfectly well.

P. S. Dr. McLane's celebrated Vermifuge, also Dr. McLane's Liver Pills can now be had at all respectable Drug Stores in this city.

Purchasers will please be careful to ask for, and take none but DR. M'LANE'S VERMIFUGE AND LIVER PILLS. There are other Vermifuges and Pills now before the public, but all comparatively worthless.

WM. LYMAN & Co., St. Paul Street, Wholesale Agents for Montreal.

FOREIGN CATHOLIC BOOKS, JUST RECEIVED BY THE SUBSCRIBERS,

Table listing various Catholic books such as 'Lingard's History of England', 'St. Ligouri on the Council of Trent', 'Dr. Dixon's Introduction to the Sacred Scriptures', etc., with prices.

GROCERIES FOR THE MILLION!

Table listing grocery items like '20 Hhds. of VERY BRIGHT MUSCOVADO SUGAR', 'BLACK TEAS', 'GREEN TEAS', 'COFFEE', etc., with prices.

Just Received, and for Sale, THE TRIALS OF A MIND, IN ITS PROGRESS TO CATHOLICISM. IN A LETTER TO HIS OLD FRIENDS, BY L. SILLIMAN IVES, L.L.D.

THE GREATEST MEDICAL DISCOVERY OF THE AGE.

MR. KENNEDY, OF ROXBURY,

HAS discovered in one of our common pasture weeds a remedy that cures EVERY KIND OF HUMOR, from the worst Scrofula down to a common Pimple.

Two bottles are warranted to cure a nursing-sore mouth. One to three bottles will cure the worst kind of pimples on the face.

Two bottles are warranted to cure the worst canker in the mouth and stomach. Three to five bottles are warranted to cure the worst case of erysipelas.

One to two bottles are warranted to cure all humor in the eyes. Two bottles are warranted to cure running of the ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running ulcers. One bottle will cure scaly eruptions of the skin.

Two or three bottles are warranted to cure the worst case of ringworm. Two to three bottles are warranted to cure the most desperate case of rheumatism.

Three to four bottles are warranted to cure salt rheum. Five to eight bottles will cure the worst case of scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

Nothing looks so improbable to those who have in vain tried all the wonderful medicines of the day, as that a common weed growing on the pastures, and along old stone walls, should cure every humor in the system, yet it is now a fixed fact.

To those who are subject to a sick headache, one bottle will always cure it. It gives a great relief to catarrh and dizziness. Some who have taken it have been cured for years, and have been regulated by it.

Nothing in the annals of Patent Medicines has ever been received by the public with so much favor as this simple preparation. It is now composed of nine different herbs.

In my own practice, I confine it strictly to humors; but there are some who are so enthusiastic in its favor they think what cured them will cure any thing and any body; they accordingly recommend it for every variety of disease.

Cases of Dyspepsia, of many years standing, that withstood every known remedy have been permanently cured.

I know one man gain 17 lbs by taking three bottles; another 11 lbs; another 10 lbs and another gain 7 lbs—the venerable Master Robinson, of Boston.

In diseases of the Liver it is a specific. I know several with yellow skin and yellow eyes, the body emaciated and the mind melancholy get fat and cheerful by a few bottles.

Another had the Dropsy in her left leg, and was unable to walk for ten years, sometimes swelling to an enormous size; at last burst, making a bad wound which could not be healed; by taking three bottles and two boxes of ointment she is now quite well.

I know of several cases of Kidney Complaints cured by it. If the columns of a newspaper was a proper medium, I could tell of cases of this most distressing of all diseases that would make your heart bleed, that was permanently cured by it.

It has lately been found to be a sure cure for the Panama fever. In one case, the first spoonful put off the fit two hours. One bottle cured him. Another came home to die, and was induced by his brother to try it. Three bottles cured him.

It likewise gives great relief in the Asthma. A lady in Lawrence was unable to lay in bed for a number of years; she can now lay without the least inconvenience.

A lady in Weymouth lost the use of her left side by the Erysipelas. On the second bottle, she broke out one mass of humor from head to foot. In a few days she was well.

It has lately been found to be equally good for humor outside as inside, (taking it inwardly in the meantime,) for Erysipelas, Salt Rheum, Pimples on the Face, or any eruption of the skin whatever; only where the flesh is very sore you must dilute it with water.

When made weak enough it is the best eye water for weak and watering eyes that I ever saw.

Others use it to cleanse the dandruff out of the hair and strengthen its roots, which it certainly does; and to crown all, it made the hair grow on bald heads, which, if I had not seen with my own eyes, I would not believe from you or anybody else.

As regards dieting, I never came across the first person that ever got any benefit from it. On the contrary, numbers who came to death's door by it, as it gives the humors the upper hand. My medicine requires the most nourishing food you can get. It will soon give you an appetite.

Do not for a moment suppose that I warrant a cure of all those diseases, in every case. I merely tell you what it has done, hoping it will do the same for you. I do not warrant a cure in any disease but humors where it never fails. For further particulars see the circular around each bottle.

No change of diet ever necessary. Eat the best you can get, and enough of it.

I have an herb, simmered in olive oil, scatters scrofulous swelling on the neck and under the ears. Price 50 cents per box. DIRECTIONS FOR USE.—Adults, one table spoonful per day; children for eight years, desert spoonful; from five to eight, tea spoonful. As no direction can be applicable to all constitutions, take enough to operate on the bowels twice a day.

Manufactured and for sale by DONALD KENNEDY, 120 Warren street, Roxbury, (Mass.)

AGENTS: Montreal—Alfred Savage & Co., 91 Notre Dame Street; W. Lyman & Co., St. Paul Street; John Birks & Co., Medical Hall.

Quebec—John Musson, Joseph Bowles, G. G. Arduin, O. Giroux. Toronto—Lyman & Brothers; Francis Richardson.

DEVLIN & DOHERTY, ADVOCATES, No. 5, Little St. James Street, Montreal.

MANUFACTURE LAROCHELLE. FOR SALE, OR TO LET, THAT splendid ESTABLISHMENT, known as the above Manufacture, situated at St. Anselme, a few miles from Quebec, with best Water Power in Canada, Land, Buildings, &c., &c.

The whole Machinery is entirely new, and most complete; sufficient Looms to Manufacture 200 yards of Cloth per day.

Terms easy. Apply to E. & C. TETU, Quebec. 15th March, 1864.

PROSPECTUS OF

ST. JOHN'S COLLEGE, FORDHAM, WESTCHESTER COUNTY, NEW YORK.

THIS INSTITUTION, incorporated with the privilege of a University by an act of the Legislature, is situated near the village of Fordham, in a most picturesque and healthy part of the county of Westchester, at a distance of about eleven miles from the city of New York, and three from Harlem.

The buildings are large, elegant and commodious; the grounds extensive, and tastefully laid out.

As to the domestic comfort of the pupils, every thing which parental attention can desire, will be found in the skillful management of persons formed by education and experience for this important and highly responsible department; and with reference to a special case, no apprehension need be entertained as regards the peculiar care required by the younger students.

The system of government is mild and paternal, yet firm in enforcing the observance of established discipline. No student is allowed to go beyond the College precincts, unless accompanied by one of the Professors or Tutors.

The regular course of instruction embraces the Hebrew, Greek, Latin, English and French Languages; Poetry, Rhetoric, History, Mythology, Geography; Book-keeping, Arithmetic, Mathematics, Moral and Natural Philosophy.

When it is the wish of parents or guardians that their sons or wards should be fitted for commercial pursuits, care is taken to direct and adapt their studies accordingly.

The German and Spanish languages are taught, if required; but together with Music, Drawing, and other similar accomplishments, form extra charges.

The Collegiate year commences on the first Monday of September, and ends about the 15th of July, with a public exhibition and distribution of premiums.

TERMS: Board and Tuition, and use of bedding per annum, payable half-yearly in advance, \$200

Washing and Mending of Linen, 15 Physician's Fees, 3

Medicines are charged at Apothecary's prices. N. B.—There is an additional charge of \$15 for students remaining during the Summer vacations.

Books, stationery, &c., are also furnished by the College at current prices, or may be procured by the parents or guardians residing in the city. No books are allowed circulation among the students, which have not been previously submitted to the supervision, and received the approval of either the President of the College or the Prefect of Studies.

Each student, on entering, must be provided with three suits for summer, and three for winter; with at least six shirts, six pairs of stockings, six pocket handkerchiefs, six towels, three pairs of shoes or boots, a cloak or overcoat, a silver spoon and silver drinking cup, marked with his name.

No advances are made by the institution for articles of clothing, or for any similar expenses, unless an equivalent sum be deposited in the hands of the Treasurer of the College.

With regard to pocket money, it is desirable that parents should allow their children no more than a moderate sum, and that this be left with the Treasurer, to be given as prudence may suggest, or occasion require.

Students coming from any foreign country, or from a distance exceeding 500 miles, should have guardians appointed in or near the city, who will be responsible for the regular payment of bills as they become due, and be willing to receive the student in case of dismissal.

Semi-annual reports or bulletins will be sent to parents or guardians, informing them of the progress, application, health, &c., of their children, or wards.

R. J. TELLIER, S. J. St. John's College, Fordham, N. Y., August 15, 1864.

INFORMATION IS WANTED,

OF MICHAEL PADDEEN, who left Ireland in 1852, and who, up to July, 1853, worked on the Bytown and Prescott Railroad; then left with the intention of going to the State of Pennsylvania. Any tidings of him will be thankfully received by his wife, Bridget, who has arrived from Ireland; directed to the care of Mr. MICHAEL HEARBY, Kemptville, C.W. [The Boston Pilot would confer a favor by copying.]

JUST PUBLISHED BY THE SUBSCRIBERS, TUBBER BERG; or, the Red Well, and other Tales By William Carlton. Price, 2s 6d.

TALES OF THE FIVE SENSES. By Gerald Griffin, 2s 6d. THE POOR SCHOLAR, and other Tales. By William Carlton, 18mo, with illustrations. Muslin. Price only, 2s 6d. The Story of the "Poor Scholar" is decidedly the best Carlton has written.

THE HISTORY OF THE IRISH HIERARCHY, with the Monasteries of each County, Biographical Notices of the Irish Saints, Prelates, and Religious. By the Rev. Thomas Walsh. 8vo. of 569 pages; Illustrated with 13 engravings; muslin, 15s.

D. & J. SADLER & Co., Corner of Notre Dame and St. Francis Xavier Streets, Montreal.

For Sale by H. COSGROVE, 241 St. John Street, Quebec; also, by JOHN McDONALD, Alexandria, C.W. Montreal, June 27, 1854.

A NEW AND BEAUTIFUL PRAYER BOOK.

THE WAY TO HEAVEN; or, Manual of Prayers for daily use. 18mo. of 700 pages, printed from new and large type on the finest quality of paper. It may be had in the following styles of binding:—

Table with 2 columns: Binding style and Price. Rows include: Roan, with 5 plates, 5 0; Roan gilt, 6 0; Eng. Mor. gilt, 7 6; Morocco extra, 10 0; Morocco "clasp", 12 6.

We will also have them in fine velvet bindings. This new Prayer Book is a companion to the "Golden Manual," and contains many things not to be found in that, nor any other Prayer Book. It is a size between the Golden Manual and the smaller Prayer Books.

D. & J. SADLER & Co. Montreal, August 17, 1864.

MONTREAL MARKET PRICES.

September 13, 1854.

Table of market prices for various commodities like Wheat, Oats, Barley, Beans, etc., with columns for item, unit, and price.

AGENTS FOR THE TRUE WITNESS.

- List of agents for the True Witness in various locations including Alexandria, Bytown, and Montreal.

CONVENT OF BEAUHARNOIS.

THE improvements made on this new and elegant Institution will enable the Ladies to afford every facility to their Pupils of acquiring a moral and refined education.

S. T. MARY'S COLLEGE, WILMINGTON, DEL.

THIS INSTITUTION is Catholic; the Students are all carefully instructed in the principles of their faith, and required to comply with their religious duties.

The best Professors are engaged, and the Students are at all hours under their care, as well during hours of play as in time of class.

The Scholastic year commences on the 16th of August and ends on the last Thursday of June.

TERMS:

Table of terms for S. T. Mary's College, including Boarding and Tuition, Music, Drawing and Painting, etc.

Books, Stationery, Clothes, if ordered, and in case of sickness, Medicines and Doctor's Fees will form extra charges.

Rev. P. REILLY, President.

WANTED,

THREE TEACHERS, for ELEMENTARY SCHOOLS, in the Municipality of LaCorne, County of Terrebonne, C.E.

WM. CAMPBELL, Sec. & Trans. to Commissioners.

New Glasgow, 27th July, 1854.

L. P. BOIVIN,

Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House,

HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c.

DR. MACKEON,

89, St. Lawrence Main Street.

LIST OF BOOKS SUITABLE FOR A CATHOLIC LIBRARY.

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Corner of Notre Dame and St. Francis Xavier Streets,

H. GOSGROVE, 24 St. John Street, Quebec.

A LIBERAL DISCOUNT MADE TO PARISH LIBRARIES.

- Extensive list of books for a Catholic library, including 'History of the Church', 'Lives of the Saints', 'The Bible', etc.

CATHOLIC TALES, TRAVELS, &c.

- List of Catholic tales and travel books, such as 'Alton Park, or Conversations for Young Ladies', 'The Castle of Housillon', etc.

CONTRIVERSIAL.

- List of controversial books, including 'Religion in Society', 'Hughes' History of the Variations of the Protestant Sects', etc.

SCHOOL BOOKS.

The following Books are published by us for the Christian Brothers, and they should be adopted in every Catholic School in Canada...

SOMETHING NEW!!

PATTON & CO., PROPRIETORS OF THE "NORTH AMERICAN CLOTHES WAREHOUSE,"

WOULD most respectfully announce to their friends and the Public generally that they have LEASED and FITTED UP, in magnificent style, the above Establishment; and are now prepared to offer

Greater Bargains than any House in Canada. Their Purchases being made for CASH, they have determined to adopt the plan of LARGE SALES and SMALL PROFITS, thereby securing a Business that will enable them to Sell MUCH LOWER than any other Establishment.

READY-MADE CLOTHING. This Department is fully supplied with every article of READY-MADE CLOTHING, HATS, CAPS, Furnishing and Outfitting Goods.

CUSTOM DEPARTMENT. This Department will be always supplied with the most fashionable as well as durable Foreign and Domestic BROAD-CLOTHS, Cassimeres, Doakins, Vestings, Tweeds, Satinets, &c., of every style and fabric; and will be under the superintendence of Mr. DRESSER, (late Foreman to Mr. GEMMILL, of the Boston Clothing Store.) Mr. D. will give his undivided attention to the Orders of those favoring this Establishment with their patronage.

WHY WEAR BOOTS AND SHOES THAT DON'T FIT? EVERY one must admit that the above indispensable article, WELL MADE and SCIENTIFICALLY CUT, will wear longest and look the neatest.

EVERY one must admit that the above indispensable article, WELL MADE and SCIENTIFICALLY CUT, will wear longest and look the neatest. To obtain the above, call at BRITT & CURRIE'S (Montreal Boot and Shoe Store), 154 Notre Dame Street, next door to D. & J. Sadlier, corner of Notre Dame and St. Francis Xavier Streets, where you will find a

SUPERIOR AND SPLENDID STOCK TO SELECT FROM. The entire work is manufactured on the premises, under careful supervision. Montreal, June 22, 1854.

EDWARD FEGAN Has constantly on hand, a large assortment of BOOTS AND SHOES, WHOLESALE AND RETAIL, CHEAP FOR CASH. A quantity of good SOLE LEATHER for Sale, 308 and 310 St. Paul Street, Montreal.

GLOBE FIRE AND LIFE INSURANCE COMPANY OF LONDON CAPITAL—£1,000,000 STERLING, All paid up and invested, thereby affording to the Assured, an immediate available Fund for the payment of the most extensive Losses.

H. J. LARKIN, ADVOCATE, No. 27 Little Saint James Street, Montreal.

JOHN O'FARRELL, ADVOCATE, Office, — Garden Street, next door to the Ursuline Convent, near the Court-House. Quebec, May 1, 1851.

CHEAP READING FOR THE MILLION. UPWARDS of ONE THOUSAND Volumes on Religion, History, Biography, Voyages, Travels, Tales, and Novels, by Standard Authors, to which constant additions will be made, for FIVE SHILLINGS, YEARLY, payable in advance, at FLYNN'S CIRCULATING LIBRARY, 13, Alexander Street. Printed Catalogues may be had for threepence November 22.

FRANKLIN HOUSE, BY M. P. RYAN & Co. THIS NEW AND MAGNIFICENT HOUSE, is situated on King and William Streets, and from its close proximity to the Banks, the Post Office and the Wharves, and its neighborhood to the different Railroad Terminals, make it a desirable Residence for Men of Business, as well as of pleasure.

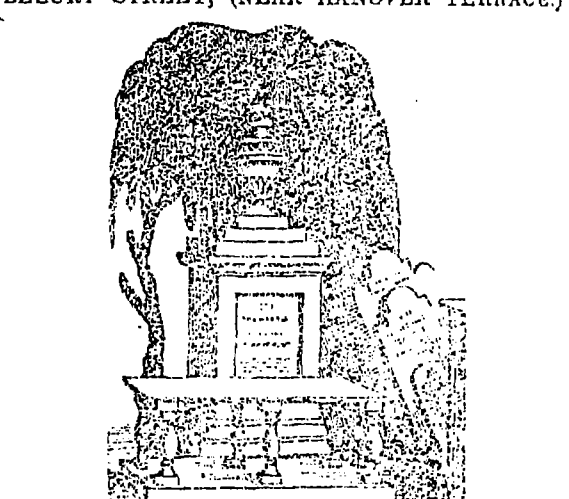
THE FURNITURE is entirely new, and of superior quality. THE TABLE Will be at all times supplied with the Choicest Delicacies the markets can afford. HORSES and CARRIAGES will be in readiness at the Steamboats and Railway, to carry Passengers to and from the same, free of charge. NOTICE. The Undersigned takes this opportunity of returning thanks to his numerous Friends, for the patronage bestowed on him during the past three years, and he hopes, by diligent attention to business, to merit a continuance of the same. Montreal, May 6, 1852. M. P. RYAN.

BELLS! BELLS!! BELLS!!! FOR Churches, Academies, Parishes, Steamboats, Plantations, etc., made, and a large assortment kept constantly on hand by the Subscribers, at their old established, and enlarged Foundry, which has been in operation for Thirty Years, and whose patterns and process of manufacture so perfected, that their Bells have a world wide celebrity for volume of sound and quality of tone. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to Bell Casting—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PRIZE (a Silver Medal) of the World's Fair in New York, over all others, several from this country and Europe being in competition; and which is the 18th Medal besides many Diplomas, that has been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order Castings of any number of Bells, or key, and can refer to several of them made throughout the States and Canada. Their Hangings, comprising many recent and valuable improvements, consist of Cast Iron Yokes, with moveable arms, and which may be turned upon the Bell; Spring acting on the Clapper, prolonging the sound; Iron Frame; Telling Hammer; Counterpoise; Stop; etc. For Steamboats, Steamships, etc., their improved revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our improved Hangings, to rehang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange. Surveyors Instruments of all descriptions, made, and kept on hand. Being in immediate connection with the principal routes in all directions, either Rail Road, Canal or River, orders can be executed with despatch, which either personally or by communication, are respectfully solicited. A. MENEELY'S SONS, West Troy, Albany Co., N. Y. BREWSTER & MULHOLLAND, Agents, Montreal.

MONTREAL STEAM DYE-WORKS!

JOHN McCLOSKEY, Silk and Woollen Dyer, and Scourer. (FROM BELFAST,) 38, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street, BEGS to return his best thanks to the Public of Montreal, and the surrounding country, for the liberal manner in which he has been patronized for the last nine years, and now craves a continuance of the same. He wishes to inform his customers that he has made extensive improvements in his Establishment to meet the wants of his numerous customers; and, as his place is fitted up by Steam, on the best American Plan, he hopes to be able to attend to his engagements with punctuality. He will dye all kinds of Silks, Satins, Velvets, Crapes, Woollens, &c.; as also, Scouring all kinds of Silk and Woollen Shawls, Moreen Window Curtains, Red Hangings, Silks, &c., Dyed and Watered. Gentlemen's Clothes Cleaned and Renovated in the best style. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted. N.B. Goods kept subject to the claim of the owner twelve months, and no longer. Montreal, June 21, 1853.

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)



WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition. N.B.—W. C. manufactures the Montreal Stone, if any person prefers them. A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, Bleury Street, near Hanover Terrace. Printed and Published by JOHN GILLIES, for GEORGE E. CLERK, Editor and Proprietor.